

SUNDAY SCHOOL JOURNAL

for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES.

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Bishop E. O. Haven.

THE Church is saddened by the death of this beloved Bishop. Though only filling the position a little more than a year, he evidenced the possession of marked qualifications for success in that high office. This was not surprising, as for many years he had been noted for superior executive ability. More than twenty-five years he was a teacher and guide of youth. He was professor in the academy at Sudbury, Mass.; professor and afterward principal in the academy at Amenia, N. Y.; professor and afterward President in Michigan State University; President of the Northwestern University, Evanston, Illinois; and Chancellor of Syracuse University. He was also for eight years Corresponding Secretary of the Board of Education of the Methodist Episcopal Church, continuing in the office, without salary, while he was Chancellor at Syracuse. Five years he spent in the pastorate, and seven as editor of *Zion's Herald*. Thus he has had an active, busy, and useful public life.

Bishop Haven was a man of profound and varied learning, of deep piety, and of child-like simplicity of character. His preaching was strong, instructive, and eloquent. Especially interested in the young, there are, all over the land, thousands who in former years were delighted to have him for an instructor, and who now mourn his death. His interest in the young made him a faithful helper in Sunday-school work. He was ever ready with tongue and pen to advance the interests of Sunday-school scholars or teachers.

Bishop Haven died in Portland, Oregon, whither he had gone in the discharge of his official duties, on the second of August, in the sixty-first year of his age.

Example.

LIFE-FORCE may go into words or it may go into deeds. The power of steam may expend itself through the cylinder or through the whistle. Steady living, under the sweet pressure of genuine love for God, is vastly more eloquent than the most rhetorically sweet-sounding declarations by the human voice. There may be a religion without words; there can be none without deeds. The old proverb puts it well, "None preaches better than the ant, and she says nothing."

Pity and Righteousness.

WE should pity the wrong-doer, "considering ourselves lest we also be tempted," and remembering our own record, and, imagining ourselves under other circumstances, think what we might be tempted to do. Such considerations will promote pity for those who err and grievously fall. They will elicit the tear of sympathy rather than the frown of condemnation.

This, however, is only one side of the subject. Pity for the wrong-doer may blind the heart to the wrong itself. Tears may hide from our vision the law with its uncompromising demands. When sympathy weakens the standard of righteousness it is morbid and injurious. We are to learn somehow to "hate the sin and still the sinner love." In our life experiences, by the cradle, in the parlor, in the every-day busy world, in pulpit and pew, we need the union of keen vision concerning righteousness, and the tenderest mercy toward the unrighteous, that we may practically, wisely, continuously labor to restore the offender.

SUNDAY, October 16, and Monday, October 17, are the days appointed for universal prayer on behalf of Sunday-schools. Will all Sunday-school workers who read the JOURNAL observe these days?

"Union" and Denominationalism.

THE following extract from a "cheap" and irresponsible union publishing interest in the North-west speaks volumes to every thoughtful and intelligent Christian whatever be his denominational relations. No one questions our thorough love of union when union means heroic loyalty to conviction and Christian charity. We believe in union gatherings of people who represent something; or union conventions which economize time, talent, and labor; or union Sunday-schools where, and only where, the more thorough and effective form of Sunday-schools (the denominational) cannot possibly be introduced. But the men and women who accomplish the most in this world for the cause of Christianity, and through it of humanity, are men and women of pronounced opinions, connected with denominations which they believe in and support. *True unity is promoted by denominationalism.* It is the only effective and genuine union. The Methodist Episcopal child who is trained to an appreciation of the doctrines and usages of his branch of the Church, the Presbyterian and Baptist similarly educated in their respective branches of the Holy Catholic Church, are the children who, growing up to be men and women, make truly united and co-operative evangelical forces in society. The weakest kind of weakness is the unpronounced religionist who calls himself by the general name of "Christian," belongs to no denomination, has no fixed opinions, cares for no particular branch of Zion, and yet is forever glorifying "union," "union," "union!" The following extract is the weakest of all the weak pleas for disloyalty to one's own denomination which we have ever met, and since the editor of the cheap and sensational lesson system desires the article cut out for preservation that it may be ready to use should the subject ever come up in the school which hesitates about loyalty to its own denomination, we take great pleasure in giving it publicity. For downright nonsense and disloyalty to truth we have seen no utterance from any source to excel it:

"While we would not underrate the value of denominational Sunday-school publications, yet we firmly believe that union or undenominational Sunday-school publications are far better, on general principles, for any and all schools. 1st. They are more in keeping with the spirit of the Sunday-school. Our children are not for the most part Church members. They should be, first Christians, then Methodists, Baptists, etc., and this latter (to our mind) is the work of the Church, not the Sunday-school; at least it is a work you can get no Sunday-school to undertake, and you are more likely to convert them to Christ if you leave your denominationalism out. 2nd. The only fair way to treat Scripture, as teachers, is from a purely unbiased, undenominational basis. Thus every portion

of Scripture will be given its correct significance so far as our knowledge goes, without regard to whether or no it seems to teach the exact shade of belief of the Church on the subject. Prof. Robert Young, LL.D., author of Young's great Analytical Bible Concordance (a work of over forty years in preparation) says: 'The confining of definitions to their literal or idiomatic force will be found to form the best, and, indeed, the only safe and solid, basis for theological deductions.' 3d. The use of undenominational publications, which do not say on each one, as large as life, 'Published by the Methodist Book Concern,' or 'the Congregational Publishing Society,' play no small part in bringing into the school children of non-Church-members as well as children of parents connected with non-evangelical Churches—a very important item to be considered. We know of not a few places where home missionary work can only be carried on among the children by using undenominational publications, and there is not a school where it does not play some part in this respect, whether noticed or not.

"Cut this out for preservation, and you will have it to use should the subject ever come up in your school."

A LEADING Sunday-school superintendent, in Missouri, who had last year an average attendance of 1,100, writes as follows: "May I suggest that you put a good word for our Sunday-school book, 'Redeemer's Praise,' in the JOURNAL. We are using 600 in our school, and find it thus far superior to 'Gospel Songs,' etc."

Methodism in the Lessons of the Fourth Quarter.

BY D. A. WHEDON, D.D.

THE Methodist doctrine of giving of our substance according to our ability, and of consecrating our wealth, our learning, our skill, and, indeed, all our powers, to the service of God and religion, which we find in Lessons I and II, cannot be too strongly emphasized. Too many give nothing to build churches, nothing to support the Gospel at home, nothing to the cause of missions, nothing to church extension. Too many children fail to learn the lesson of systematic giving. Teachers, stewards, and pastors are to be the leaders in the great and needed revival.

The holiness of God appears in Lesson V. It implies his entire separateness from all moral evil. His nature is spotless and pure. His acts are, without exception, right. His law is just and good. He has an utter abhorrence of evil, and can make no allowance for sin, nor can he minify it so as to make it of little account. This holy God is the righteous Governor of the world; and his holiness demands that all his creatures be holy. But here we meet the fact of sin; and the question arises, How shall a just and holy Ruler deal with it? To pass it by would nullify his law. To punish it would inflict deserved but helpless woe. To forgive because of

his compassion would soon make his government to be despised throughout the universe. This would be safe for neither God nor the sinner. Sin must be either punished or forgiven, and both God's nature and his government require an atonement for sin in order to its forgiveness. Law knows no pardon: pardon can come only by grace, and grace can be shown only through an atonement. Law requires unflinching obedience, and has for transgression only penalty. Lesson III here comes in and shows that sin is atoned for only by blood. Lesson VI sets forth the same great principle. By a series of object-lessons God would make men realize the enormity of sin, and their need of a Saviour. The sinner brings his living victim to the altar as his substitute divinely appointed and graciously accepted, that its life may be taken and its blood shed. It is a confession that his own life is forfeited by his sin. These sacrifices are only types of the sacrifice offered by Christ, and were acceptable only as such. They pointed to him, "the Lamb slain from the foundation of the world," and are to be fully understood only in the light of the New Testament.

Methodism declares, in the service for the Lord's Supper, that Christ has made, "by the oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." 1. The Jewish sacrifices could not really take away sin. They were symbols, and often repeated. Christ's sacrifice was to take away sin, and needed to be offered but once. 2. It was complete, and needs no adjuncts, in the form of penitence, tears, sufferings, payments of money, or attempts at obedience, in which can be no possible merit. 3. The so-called sacrifice of the Mass is a wicked impertinence, as it pretends to offer up Christ anew in sacrifice for sin, which is impossible, and false besides in its representation that the offering on the cross was insufficient. 4. Christ's death on the cross was the sacrifice of himself, voluntarily offered up by himself as our high-priest, in atonement for the sins of all men. 5. It was a "full, perfect, and sufficient . . . satisfaction," in that it satisfied the Righteous Governor of the world, so far at any rate that in his judgment he can on the one hand be just, and on the other offer and bestow pardon on such terms and conditions as his infinite wisdom might dictate. It was not, however, a *commercial* satisfaction, rendering so much suffering for so much sin, and enduring all that all mankind deserve. It was not a *legal* one, for that could have been made only by the sinner suffering the full punishment of his sins in his own person. It was a *substitutional* one, in which Christ put himself in the sinner's place, "once suffered for sins, the just for [instead of] the unjust," (1 Pet. 3, 18,) and "his own self bare our sins in his own body on the tree." 1 Pet. 2, 24. He assumed the sinner's liabilities, and suffered in his stead in atonement to violated law. Strictly speaking, those sufferings were not the punishment for sin, for that could be inflicted only upon the sinner himself; they were nevertheless truly penal in their character, else they could not have

expiated sin. It was, moreover, a *moral* satisfaction. The sinner's substitute suffering on the cross was God's own Son become incarnate, so that none on earth or in hell, seeing him in his passion and death, could say that God lowered his law or made sin a light thing, when he, for Christ's sake, offered pardon to a guilty world. This was in his sight a *sufficient* satisfaction.

The terms on which the atonement should avail to men God only could prescribe. Lesson IX, as used by our Lord in John 3, 14, 15, shows the care taken by infinite Love to bring it to the entire race of man.

Opening and Closing Services for the Fourth Quarter of 1881.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES. [John 15, 1-10.]

SUPT. I am the true vine, and my Father is the husbandman.

SCHOOL. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit.

SUPT. Now ye are clean through the word which I have spoken unto you.

SCHOOL. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

SUPT. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

SCHOOL. If a man abideth not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

SUPT. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

SCHOOL. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

SUPT. As the Father hath loved me, so have I loved you: continue ye in my love.

SCHOOL. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

III. SINGING.

IV. THE APOSTLES' CREED, OR TEN COMMANDMENTS.

V. PRAYER, followed by the LORD'S PRAYER in concert.

VI. READING SCRIPTURE LESSON.

VII. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF TITLE, TOPIC, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.*

VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES. [Heb. 13, 20, 21.]

SUPT. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight.

SCHOOL. Through Jesus Christ; to whom be glory for ever and ever. Amen.

III. DISMISSION.

*Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS

FOURTH QUARTER: STUDIES IN THE PENTATEUCH.

NOTES BY THE REV. J. L. HURLBUT, M.A.

B. C. 1491.]

LESSON I. FREE GIVING; or, The Cheerful Givers.

[Oct. 2.]

GENERAL STATEMENT.

The tents of Israel are still spread at the foot of Mount Sinai. The iniquity of the people has been forgiven at the intercession of Moses, and the chieftain stands among them once more, with the new tablets of the law in his hand. He announces the divine order of worship: a tabernacle with all its magnificent equipments, and a priesthood to stand between the people and their God. The people are called upon to present their offerings for the building of the house of the Lord. Eager to make amends for the sinfulness of the past, all Israel press forward with their contributions. There

is a hum of cheerful labor heard throughout the camp. The distaff and the spindle are in motion; the weaver's shuttle flies to and fro; the artisan bends to his task; the lapidary polishes his gem with careful hands, and all hearts are lifted up in the consciousness that their labor is for God, and not for man. So abundant are the offerings that Moses is compelled to stay the tide of liberality, and to bid the people cease from their gifts, since there is already an abundance for the divine dwelling-place, and for the robes of the priests that shall minister within its curtains.

Exod. 35. 25-35.

[Memory Verses, 25-29.]

25 And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

26 And all the women whose heart stirred them up in wisdom spun goats' hair.

Prov. 31. 19: She layeth her hands to the spindle, and her hands hold the distaff.

27 And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;

28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Is-ra-el brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring, for all manner of work which the LORD had commanded to be made by the hand of Mo'ses.

30 And Mo'ses said unto the children of Is-ra-el, See, the LORD hath called by name Bez-a-le-el, the son of U'ri, the son of Hur, of the tribe of Ju'dah:

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

Gen. 41. 38: And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach, both he, and A-ho'll-ab the son of A-his-amach, of the tribe of Dan.

35 Them hath he filled with wisdom of heart, to work all manner of work of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

John 16. 23: Whatsoever ye shall ask the Father in my name, he will give it you.

Explanatory and Practical.

Verse 25. All the women. The offerings of the men have been already mentioned, (ver. 23, 24,) but those of the women seem to have been given with peculiar enthusiasm and industry. (1) *All, both men and women, young and old, can aid in the advancement of God's cause.* (2) *Though individual workers may be forgotten, their work and its influence will remain. Wise-hearted.* That is, skillful and ingenious in work. **Spin with their hands.** Their apparatus was probably of a rude character, the distaff, which is often seen represented upon the Egyptian monuments. **That which they had spun.** The yarn, to be woven into cloth by the male weavers afterward mentioned. **Blue....purple....scarlet.** The three royal colors, fit to be used in the tabernacle of Israel's God. **Fine linen.** Perhaps flax, to be woven into cloth.

26. In wisdom. This clause belongs at the end of the sentence. "Those whose hearts stirred them, spun goats' hair with wisdom." **Goats' hair.** The fine down of the goat, woven both for garments and for tent-cloth. (3) *Every kingdom, mineral, vegetable, animal, contributes to man's need and comfort.*

27. 28. The rulers. Who possessed more wealth than private citizens. **Onyx stones.** Perhaps the "banded cornelian." Two stones of this character were set in gold on the shoulders of the high-priest, each having engraved upon it the names of six of the tribes of Israel. **Stones to be set.** Twelve precious stones of various kinds were placed together to form the breastplate of the priest. **The ephod.** A priestly apron, consisting of two pieces of cloth, one for the front and the other for the back. Whether it had sleeves or not is uncertain. **Spice.** The ingredients of the anointing oil with which the priest was to be consecrated and of the incense used in the daily service. (4) *Those who could not wear the ephod could contribute toward making it, and those who cannot preach the Gospel can aid it by their giving.*

29. A willing offering. No compulsion was exercised, but as soon as the opportunity was given the people pressed forward with their offerings to such a degree that Moses was under the necessity of announcing that no more could be received. Chap. 36. 6, 7. The gold and silver in the tabernacle, exclusive of the precious stones and costly cloths, were worth over a million dollars. (5) *God accepts and honors only the free-will offerings of his people.* There are no forced recruits in Christ's army, and no "forced loans" in the exchequer of heaven.

30. The Lord hath called. It was a divine call and appointment, not to prophetic office, but to work of the hands; and the skill of the artisan was regarded as a gift directly from God. (6) *Let every workman in every sphere of labor recognize his talent as God-given, for a noble purpose.* God calls men to the shop, the loom, the bar and the office, not less than to the pulpit. **Bezaleel, the son of Uri.** He was the chief constructor of the tabernacle, and endowed with genius for working in metal, wood, and precious stones. (7) *How noble a use of skill, in the service of God's cause; and how many may so consecrate their abilities!* **Son of Hur.** This may have been the Hur upon whose hand Moses leaned during the battle of Rephidim, (Exod. 17. 10,) and who with Aaron was left in charge of the people while Moses was in the mount. He is supposed by some to have been the husband of Miriam, and therefore Moses' brother-in-law.

31, 32, 33. With the spirit of God. A divine endowment, though for work generally deemed secular. (8) *All work is holy which is wrought under divine influence and for God's glory.* **Wisdom.** The right judgment for his work. **Understanding.** Here meaning the perceptive faculty. **Knowledge.** The peculiar knowledge coming from experience. **To devise curious works.** Rather, "works of skill." **Brass.** Probably where brass is named in the earlier books of the Old Testament, *copper* is meant.

34, 35. That he may teach. He was not to monopolize the work, but was to instruct others in it. **Aholiab.** We know but little concerning this man, except that he was associated with Bezaleel, and an adept in the work of weaving, embroidery, and dyeing. **The cunning workman.** "The skilled weaver." **Embroiderer.** Working with a needle in designs upon woven cloth.

HOME READINGS.

- M.* Free giving. Exod. 35. 25-35.
Tu. The vow of Jacob. Gen. 28. 10-22.
W. The liberality of Araunah. 2 Sam. 24. 18-25.
Th. The liberality of Judah. 2 Chron. 24. 4-14.
F. The liberality of Zaccheus. Luke 19. 1-10.
S. The widow's offering. Mark 12. 28-44.
S. Exhortation to liberal giving. 2 Cor. 8. 1-12.

GOLDEN TEXT.

God loveth a cheerful giver. 2 Cor. 9. 7.

LESSON HYMN. C. M.

Hymnal, No. 896.

She owed her Saviour, and to him
 Her costliest present brought;
 To crown his head, or grace his name,
 No gift too rare she thought.

So let the Saviour be adored,
 And not the poor despised;
 Give to the hungry from your hoard,
 But all, give all to Christ.

But give to Christ alone thy heart,
 Thy faith, thy love supreme;
 Then for his sake thine alms impart,
 And so give all to him.

TIME.—B. C. 1491.

PLACE.—The plain before Mount Sinai.

CONNECTING LINKS.—1. Moses in the mount a second time. Exod. 34. 2. The people summoned to contribute to the building of the tabernacle. Exod. 35. 1-20.

DOCTRINAL SUGGESTION.—The acceptable offering.

QUESTIONS FOR SENIOR STUDENTS.

1. Gifts of Service, v. 25-26.

For what purpose were these gifts presented?
 At what time, and where, did the giving take place?
 What gifts of service are here described?
 What were the uses of these various offerings?
 What is the example which they present to us?
 What work can women do for the cause of Christ now?

What examples of woman's work for Christ do we find in Luke 8. 2, 3; Acts 9. 36; Phil. 4. 3?

2. Gifts of Substance, v. 27-29.

How many, and what kind of gifts are here named?
 What were their various uses?
 Who presented them?
 In what spirit were they given?
 How did this illustrate the GOLDEN TEXT?
 What should be our first gift to the Lord? 2 Cor. 8. 5.
 What should impel us to give? 2 Cor. 8. 3.
 What reward is promised in Matt. 10. 41, 42?

3. Gifts of Skill, v. 30-35.

What two persons are here especially named?
 In what respect were they "called by name"?
 To what work were they called?
 How was theirs a sacred employment?
 How should every person possessing gifts of skill regard his endowments?
 What return should he make to God for them?
 To what were these persons called in v. 34?
 What use of endowments and abilities does this suggest to us?

Practical Teachings.

What are we here taught as our duty—1. Concerning giving to God's cause? 2. Concerning working for God's cause? 3. Concerning endowments from the Lord?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Gifts of Service, v. 25, 26.

For what did the people of Israel give?
 Who gave their service?
 What was their work?
 For what was their work used?
 What work can we do for the cause of God?
 What example of gifts of service is named in Acts 9. 36?
 Who is our great example in giving to others?
 2 Cor. 8. 9.
 What is our best offering to Christ? 2 Cor. 8. 5.

2. Gifts of Substance, v. 27-29.

What is meant by "substance"? [Ans. Possessions, property.]

What gifts of substance were brought by the rulers?
 For what were their gifts used?
 Who besides the rulers brought gifts?
 What spirit was shown in their offerings?
 What spirit is acceptable to God? GOLDEN TEXT.
 What gift of money was especially praised by Christ? Mark 12. 42-44.

How does God regard our gifts? 2 Cor. 8. 12.
 What did Christ say about giving? Acts 20. 35.
 What are some of the objects toward which all people should give?

3. Gifts of Skill, v. 30-35.

What two persons are here named as possessing skill?
 In what did Bezaleel possess skill? v. 32, 33.
 In what was Aholiab skillful? v. 35.
 From whom did their skill come?
 To what work did God call them?
 How should people use the talents that God gives them?

Teachings of the Lesson.

Where in this lesson do we find—1. An example of working for God? 2. An example of giving to God? 3. An evidence that all gifts are from God?

QUESTIONS FOR YOUNGER SCHOLARS.

1. Gifts of Service, v. 25, 26.

To what did Moses call upon the people to give?
To the building of the tabernacle.
 What was the tabernacle? **A tent in which God was worshipped.**

Why did the Israelites have a tent instead of a church for the worship of God? **So that it could be carried in their journeys.**

What gifts of service did the people give? **Their work.**

Who gave their work? **The women of Israel.**

What did they do? **They spun and wove cloth for the tabernacle.**

Why were they willing to work? **Because it was for God's house.**

For what should all be willing to work? **For God's cause.**

2. Gifts of Substance, v. 27-29.

What is here meant by "substance"? **Possessions, whatever people own.**

Who made such gifts to God's house? **The Israelites.**

What did the rulers and rich people give? **Gold and precious stones.**

What did the other people do? **All gave as they were able.**

How did they give? **They gave willingly.**

What kind of giving does God love? [GOLDEN TEXT.]

3. Gifts of Skill, v. 30-35.

To what two men among the Israelites did God give skill for work? **To Bezaleel and Aholiab.**

What skill did Bezaleel have? **He could work in gold and wood.**

What did he do? **He made all the things to be kept in the tabernacle.**

What did Aholiab do? **He wove the curtains.**

How did both these men use their skill? **In working for God.**

What does God expect of us? **To do all we can for him.**

Why should we work for God? **Because he has given us his Son.**

Words with Little People.

1. See what you can do to help the cause of God.
2. Give all you can.
3. Work with all your might.
4. Give and work willingly and cheerfully.

THE LESSON CATECHISM.

[For the entire school.]

1. To what were the Israelites called upon to contribute? **To the building of the tabernacle.**
2. What did the people give? **Their means and their work.**
3. In what spirit did they give? **They gave willingly and abundantly.**
4. How did God regard their giving? **With favor.**

THE CHURCH CATECHISM.

IV. SALVATION.

§ 3.—The Fruits and Extent of Salvation.

56. *What is regeneration?* It is the new birth of the soul in the image of Christ, whereby we become the children of God.—Eph. 1. 5: John 1. 12, 13; 3. 3; Eph. 4. 24; 1 John 3. 2.

57. *What is sanctification?* Sanctification is that act of divine grace whereby we are made holy.—1 Thess. 5. 23; Eph. 1. 4; Col. 1. 22; Heb. 13. 12.

58. *May every believer be wholly sanctified in this life?* Yes; God's command is, "Be ye holy, for I am holy;" and his promise is, that "if we confess our sins" he will "cleanse us from all unrighteousness."—1 Pet. 1. 16; 1 Thess. 4. 3; 1 John 1. 9.

59. *What is implied in being a perfect Christian, or in being wholly sanctified?* Loving God with all our heart and soul, mind and strength, and our neighbor as ourselves.

60. *Is it possible for a justified or a sanctified Christian to fall from grace and perish?* It is; for even the Apostle Paul feared lest, after having preached to others, he himself should be a castaway.—1 Cor. 9. 27.

62. *How shall we guard against the danger of falling from grace?* By watchfulness, prayer, and a life of faith in the Son of God.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Gifts of God's People.

I. GIFTS OF SERVICE.

1. *All the women that were wise-hearted.* v. 25.
"Layeth her hands to the distaff....the spindle."
Prov. 31. 19.

2. *Did spin....and brought.* v. 25.
"She hath done what she could." Mark 14. 8.

II. GIFTS OF SUBSTANCE.

1. *The rulers brought onyx stones.* v. 27.
"As....bounty, and not as of covetousness." 2 Cor. 9. 5.

2. *A willing offering unto the Lord.* v. 29.
"God loveth a cheerful giver." 2 Cor. 9. 7.

III. GIFTS OF SKILL.

1. *The Lord hath called by name.* v. 30.
"I have even called thee by thy name." Isa. 45. 4.
2. *Filled him with the Spirit of God.* v. 31.
"The Lord giveth wisdom." Prov. 2. 6.
3. *With wisdom to work.* v. 35.
"Wisdom....ask of God....giveth....liberally."
James 1. 5.

ADDITIONAL PRACTICAL LESSONS.

Giving to the Lord.

1. All who are sincerely interested in God's cause can find something to give, either of their toil or their treasure. v. 25.

2. Each should give according to his ability, whether rich or poor, rulers or commons, men or women, vers. 25-28.

3. Gifts to God's cause should be willing, glad, and hearty. v. 29.

4. Those to whom God has given special talents should render the grateful return of their labors for his cause. vers. 30-33.

5. The offering of labor is as acceptable to God as the offering of treasure. vers. 27, 35.

6. God gives a special call, not only to spiritual, but to secular work in his cause. vers. 30, 35.

7. When God gives men work to do he endows them with all power needed for its accomplishment. v. 35.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

THERE are many different kinds of giving. There is the costly but unwilling tribute brought by subject princes to their conqueror, such as Mesha, king of Moab, rendered to the king of Israel, and such as

Brennus, king of the Gauls, demanded from vanquished Rome, or such as the compensation paid in our own day by France to the German victors. In these cases it is *loss* which occasions the gift; it is the loser who has to give, and that to his own annoyance and detriment. It is forced giving.

Then there is the offering brought to conciliate a real or a supposed enemy; such as that with which Jacob sought to appease his brother Esau; such as Joseph's brethren carried with them to the ruler of Egypt; such as the "Danegelt" paid by our ancestors under the Saxon kings to the fierce Northmen who threatened to overrun their country. There is the bribe offered to the judge to pervert justice, or to the person of influence or of office, in order to obtain some favor. And there is the gift made for the special purpose of displaying the wealth, grandeur, and generosity of the giver, like the extraordinary distributions practiced by some of the Indian chiefs on the north-west coast of America, who deprive themselves of the larger part of their possessions for the sake of the *éclat* which the act brings upon them. These are instances of spontaneous giving.

But none of them can be called *cheerful giving*. Whatever might be the value of the things given, none of them would attract us to the giver if we really perceived his motive. Gifts which spring out of necessity, fear, self-love or ambition, lack the essential fragrance which an offering ought to possess. While they may please by their costliness, they excite no love toward the giver, for we know they are not the outcome of the heart.

There is another class of gifts very different from those we have mentioned: gifts which are simply bestowed because of what will be said if they are altogether lacking; gifts which, while they are hardly ever intended to please any one, cost the bestower little enough besides vexation at having to part with them; which are, in fact, as small as it is possible to make them. And these are no more acceptable to us than the others. We naturally dislike to receive what is given grudgingly. All agree in liking a "cheerful giver."

And yet men are constantly offering to God gifts which would never satisfy themselves. The offerings brought by the heathen to their idols are intended either to appease the anger of these fancied divinities, or to recommend the worshiper to their favor, so that he may obtain the advantages he seeks from them. The ring which Polycrates, as the tradition tells us, threw into the sea, hoping thereby to propitiate the gods who were supposed to be envious of his prosperity, is an example of the first. The bullocks and rams offered on seven altars by Balak king of Moab, nominally to Jehovah, are an instance of the second. And men bearing the Christian name have built and endowed churches and monasteries with no higher or purer motive. The ostentatious giver is, perhaps, more common, though he seldom goes to the length of really denying himself any thing in order to make the gift. And of niggardly givers there are plenty.

If we read our Bibles aright, we shall find that none of these are acceptable to God. "God loveth a *cheerful giver*." And that we may not be without a scriptural example of such giving as he approves, the graphic picture has been drawn for us of the offerings of the Israelites for the work of the tabernacle.

What do we notice about their gifts? First, they were not forced. There was no command issued to the people, but simply an invitation to those who were of a "willing heart" to bring their offerings. They did not come as vanquished ones compelled reluctantly to part with their possessions. It was entirely the other way. Not two years before the Israelites had been slaves in Egypt. Their wealth, their talents, their industry, their vigor, were all at the command of their oppressors. Their labor was forced, their toil unrequited, their lives crushed down by cruelty. Then the Lord had looked upon them with compassion. He had sent them a deliverer, and brought them out of Egypt "with great substance," and day by day in the wilderness they found every need supplied. And they brought their offerings not as losers required to pay tribute, but as *gainers*, to whom it was a joy to give out of the abundance they had received.

Secondly, their gifts were not instigated by fear. They were not brought when the wrath of God was hanging over them for their sin in the matter of the golden calf. God had heard the prayer of Moses, and had freely forgiven them. The sword of vengeance had been sheathed, the plague had ceased, the broken tables of the law had been replaced and the covenant renewed. The gladness of their giving was entirely unmingled with terror. They made their offerings as *pardoned ones*.

Thirdly, their gifts were not prompted by self-love. It was not to obtain favors from God that they willingly offered. The Lord's presence, the Lord's protection, were already pledged to them. They knew that nothing but sin could deprive them of his favor. They had a magnificent prospect before them; the "land flowing with milk and honey, the glory of all lands," was to be theirs. No people in the world were so favored as themselves. It was as *privileged ones* that they brought their offering.

Fourthly, their giving was not ostentatious. It was not a few who were giving, in order to win the admiration of the many. All without restriction, except as to the "willing heart," were invited, and things that all could bring were required. The less costly articles were as much needed for the work as the rarer ones, so that there was no room for boasting. Each brought what was "found" with him. Vers. 23, 24. They gave *with simplicity*.

Fifthly, in their giving there was no niggardliness. Day after day the offerings flowed in, until there was "too much stuff" and the people had to be restrained from bringing. And day by day the work went on, the women spinning and weaving, the men cutting, carving, and engraving—all working busily and cheerfully, counting it a joyful thing

to employ their time and labor and skill, as well as their substance, for the service of God. There are few pleasanter scenes depicted for us in the Bible than this happy giving and working time at Sinai. They gave *freely*.

And lastly, there was a great difference in the nature of the things they gave. The rulers brought their costly stones, and their treasured spices. Men and women, and probably children also, (chap. 3. 22,) brought the gold bracelets, rings, earrings and beads, (*cumaz*, translated tablet, is said to mean a golden bead.) Others brought "fine linen of Egypt," goats' hair, silver and brass, shittim wood, rams' skins, and skins of the *dugong*, (a kind of seal found in the Red Sea, believed to be the meaning of the word *tahash*, which has been translated "badgers.") Those whose offerings were the humblest brought them as gladly and as willingly as the richer givers. And it was the same with the work. Two men were set over the whole to direct every thing, and to execute the more difficult tasks, but "every wise-hearted man" gave his service and worked as directed. Some parts required more skill, some only ordinary strength and ability, but each man did what he was best fitted to do. And, among the women, some spun the blue and the purple and the scarlet and the fine (supposed to be white) linen; others the curtains of goats' hair. But all the gifts, whether of substance or service, were brought with the same willing mind, and all were alike acceptable to God.

Here is the true pattern of giving. God has placed within the reach of all of us some opportunity of offering for his service. But those who would bring the *acceptable gift* must come,

As *gainers*. This was David's way. He said: "I will take the *cup of salvation*," and then: "I will pay my vows," etc. Young people are too often urged to give before they have received. But the receiving should come first, not the mere taking of God's daily bounty, but the reception of his mercy in Christ.

As *pardoned ones*. We must guard against the idea that any gifts or offerings can "cover the multitude of sins." The sinner must first be reconciled to God by the blood of the Lamb, and then he can come and offer his gift.

As *privileged ones*. No offerings can secure God's favor. The acceptable giver offers because he *is* a sharer in the favor God bears toward his people. And his language is not, "What shall I give in order to receive benefit?" but "What shall I render unto the Lord for all his benefits toward me?"

And the giving must be

With *simplicity*. Rom. 12. 8. It is a good thing for a boy to try and get a large sum in his missionary box, or on his collecting card, but it is a bad thing for him to do it in order to eclipse his companions. We should not ourselves care for a present given us merely, or chiefly, to display the generosity of the giver, or in some way to win him admiration.

Freely. Who would like a gift if he heard the

giver planning how small a one he could make with decency? The planning for God's service should be: "How much can I find to offer, and how can I best increase it?"

According to ability. One can work, another can collect, another can contribute. Let each do that which is in his power, and bring that which is "found" with him. Vers. 23, 24.

And though such gifts can never win salvation for any one, and can, indeed, be offered only by saved ones; though they will not win the love and favor of God which are freely in Christ to all who believe; they are truly acceptable and well-pleasing to him, for "*God loveth a cheerful giver.*"

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Notice the connecting incidents, and the circumstances of this liberal giving... The various gifts here named, (how many kinds?)... The spirit of the giving: 1.) A spirit of wisdom, v. 25; 2.) A spirit of industry, v. 25, 26; 3.) A spirit of liberality, v. 27, 28; 4.) A spirit of willingness, v. 29; 5.) A spirit of unanimity, v. 29; 6.) A spirit of consecration, v. 30-33; 7.) A spirit of gratitude, v. 34.... God's call to secular and mechanical work; how recognized; how received; to what use of talents it should lead; what kind of work it requires, etc.... What gifts may we bring to God's cause? Labor, money, prayers, etc..... ILLUSTRATIONS. The widow who could give nothing else gave a wisp of hay to the horses carrying stone for the cathedral, and angels wrote her name on its front as the builder, erasing that of the king.... Little girl dying gave her treasure of \$5 to her pastor "to build a church for poor people." The minister told the story on next Sunday, and his congregation raised money enough to build the church, to which the child's name was given.... Find Scripture examples of liberal giving—David, "the widow's mite," Barnabas, the Philippian Church, etc.

References. FOSTER'S CYCLOPEDIA OF PROSE ILLUSTRATIONS: Vol. I. 305, 316, 391, 2462. Vol. II. 6640, 6648, 8936, 9554. POETICAL: Vol. I. 97, 432. Vol. II. 3203, 4052.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *If we love we shall give.*



What are ready hands? Tell what God told Moses to make, and how it was to be made. Show why God wanted all the people to help make the tabernacle. It was to be God's meeting-place with his people, and he wanted every one to have a share in it. Tell story of the little boy who wanted to help build a church, but who had only ten cents. Instead of

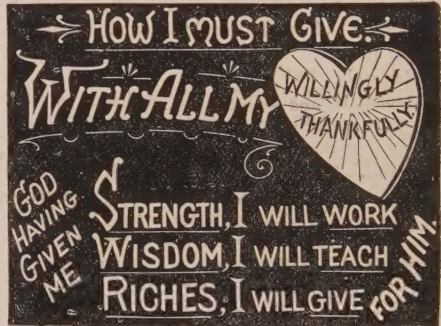
saying, "There is no use in giving so little," he carried it to the minister, and said, "Here is ten cents; it will buy one brick, maybe." From this came the idea of getting a great many folks to buy one brick each, and so a noble church was built. This boy had ready hands. What makes the hands ready? A willing heart. We have to go to God to get such a heart, for the heart that we have by nature does not want to give. It wants to please *Self* and not God. He can give the willing heart, which always makes the ready hands.

Tell how the people gave—freely, gladly, abundantly. *All* gave—not a few. Print on the board the names of some of the things they gave, showing that all are not asked to give alike. One may give gold and another time and labor. God is pleased, if there is only a willing heart.

Ask children to help make a list of things they can give, printing on the board, and leading them to see that many simple things are gifts to God, if they come from a willing heart that wants to please God—such as quick obedience, cheerful doing of errands, ready giving up one's own way, etc. Speak of some of the ways of giving, and show that only those gifts are pleasing to God which come from a heart that loves, and wants to give because it loves. Tell story of a little boy who received the "willing heart," and because he had nothing to give—not even one cent—gave *himself*.

Blackboard.

BY J. B. PHIPPS, ESQ.



I must give, *with all my heart*, willingly and thankfully. For those who desire to illustrate the lesson further the following SUGGESTIVE BLACKBOARD DESIGNS may be of use. Draw a pair of scales; place on one side the gift, on the other weigh it by the motive. A test of acceptability. Draw a pair of wings; on one write *Love*, on the other *Willingness*. Over all the sentence, "Wings that bear my offering up." A BLACKBOARD SENTENCE, "*Every one did something, according to his ability.*" Change it afterward to "*I must do something, according to my ability.*"

B. C. 1490.]

LESSON II. THE TABERNACLE; or, The Glory of the Lord.

[Oct. 9.

GENERAL STATEMENT.

After six months of diligent preparation the work of building is completed, and at last the TABERNACLE stands upon the sands of Sinai, in the center of the camp of Israel. Around it rises the curtain of the court, separating it from the tents of the people, and marking it as consecrated to God's service alone. Within the gate rises the great brazen altar, day and night smoking with its sacrifices, and proclaiming redemption by the blood of One to come. At the door of the tent stands the brazen laver, with its cleansing water, announcing the purity of God's service. We lift the curtain and pass within the sacred threshold. The light of the day

is exchanged for the soft rays from the golden candlestick, revealing to our sight the table with its showbread, and the golden incense altar, all pointing to Christ as the Light, the Bread, the Intercessor for mankind. Within the second vail, where none save anointed eyes may look, stands the Ark of the covenant, covered with the mercy-seat, upon which, between the cherubim, beams the Shekinah of God's presence. Thus is presented to earthly minds the conception of God dwelling among his people and receiving their offerings, and dimly shadowed forth the picture of One who shall yet enter within the holiest of all our Redeemer and our Priest.

Explanatory and Practical.

Verses 1, 2. The Lord spake. This was after the preparations for the tabernacle were finished, and the building was now ready to be erected. **The first day of the first month.** The month Nisan or Abib, (nearly corresponding to our April,) a year lacking fourteen days after the departure from Egypt. **The tabernacle of the tent.** The tabernacle consisted of a structure of boards and curtains, covered with a tent of goat's hair cloth,

Exod. 40. 1-16.

[Memory Verses, 9-11.]

1 And the LORD spake unto Mo'ses, saying,

2 On the first day of the first month shalt thou set up the tab-

ernacle of the tent of the congregation.

3 And thou shalt put therein the ark of the testimony, and cover the ark with the veil.

4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court gate.

9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof; and it shall be holy.

10 And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar; and it shall be an altar most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 And thou shalt bring Aa'ron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aa'ron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats;

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

16 Thus did Mo'ses: according to all that the LORD commanded him, so did he.

over which were thrown two other coverings, one of red rams' skins, the other of *tachash skins*, ("badgers' skins" in our version,) as a protection against the weather. The tabernacle was divided into two rooms, one the holy place, the other, half as large, the holy of holies.

3. The ark. This was a chest or coffer of shittim-wood overlaid with gold, about three feet nine inches long, by two feet three inches in depth and length. It stood in the holy of holies, and was the depository of the two tables containing the ten commandments. The cover of gold over it was ornamented with figures of cherubim, and was called the *propitiatory*, (in our version the *mercy-seat*.) **Of the testimony.** So named as containing the tables of the law, which were God's testimony to the people. **The veil.** This hung between the holy place and the most holy, dividing the tabernacle into two rooms.

4. The table. This was made of acacia wood covered with gold, was about three feet long, a foot and a half wide, and two feet three inches high, and stood on the right side of the holy place. **The things.... upon it.** Twelve cakes of unleavened bread changed every Sabbath, and perhaps representing Christ as the bread of life. John 6. 35. 39. **The candlestick.** More properly, "the lamp-stand." It was an upright shaft, from which three branches curved forth on each side, making in all seven sockets in which lamps were placed. This lamp-stand was of pure gold, and contained \$35,000 worth of the precious metal. It stood on the left side of the holy place, opposite to the table of show-bread, and furnished light for the building, thus being a type of him who is "the Light of the world."

5. The altar of gold. The incense altar, of acacia-wood covered with gold, three feet high, and a foot and a half wide and long. It stood directly in front of the curtain covering the ark, and represented Christ as intercessor for his people. **The incense.** This was offered twice a day, kindled with a coal from the altar of burnt-offering, and placed on the golden altar of incense. **The hanging at the door.** The curtain at the front entrance of the tabernacle, through which the priests entered daily into the holy place, while the inner curtain was lifted by the high-priest only, once a year, on the Day of Atonement.

6, 7. The altar of the burnt-offering. The largest article in the furniture of the tabernacle, made of wood covered within and without with plates of brass or copper. It was about seven feet and a half square and four feet and a half high. It stood at the front of the tabernacle, in the open court, and was the place where all the sacrifices were offered. **The laver.** This was used for the ablutions of the priests, and stood at the left of the tabernacle in the court. It was made of the "brazen mirrors" of the women of Israel. Exod. 38. 8.

8, 9. The court. The outer court, inclosing the tabernacle 150 feet long, and 75 wide, surrounded by a curtain about seven feet high. The curtains composing this wall were fastened to pillars, twenty on each side, and ten at each end. The entrance was at the east end. **The anointing oil.** This was made of peculiar ingredients, and was forbidden in ordinary use, being reserved for the services of the sanctuary. **Hallow it.** By sprinkling the oil, to indicate it as consecrated to God's service.

10, 11, 12. Anoint the altar. By a solemn form of consecration so that none but priests should be permitted to touch it. In after times, however, men accused of crimes fled for refuge to the altar and took hold of the horns at its corners. **His vessels.** The pans, shovels, knives, etc., used in the services of sacrifice. **Aaron and his sons.** The elder brother of Moses and his family were set apart to the priestly office.

13, 14. The holy garments. These were the peculiar clothing of the priests, some common to all the family, as the linen breeches, coat, girdle, and turban or bonnet; others worn by the high-priest only, as the ephod, the breastplate, the robe, and the golden plate for the forehead. These white garments were a token of the purity required of those who wore them, and a type of Christ the spotless high-priest of heaven.

15, 16. An everlasting priesthood. The clause means that they should be anointed once for all while the tabernacle system lasted, and was not to be repeated.

HOME READINGS.

- M.* The tabernacle. Exod. 40. 1-16.
Th. The glory of God. Exod. 40. 17-38.
W. The ark brought to Zion. 2 Sam. 6. 11-19.
Th. The temple of Solomon. 1 Kings 6. 1-14.
F. The temple destroyed. 2 Chron. 36. 11-21.
S. The temple rebuilt. Ezra 6. 14-22.
S. The true tabernacle. Heb. 9. 1-23.

GOLDEN TEXT.

Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. Exod. 40. 34.

LESSON HYMN. L. M.

Hymnal, No. 37.

Tremble our hearts to find thee
 nigh;
 To thee our trembling hearts aspire;
 And lo! we see descend from high
 The pillar and the flame of fire.
 Still let it on the assembly stay,
 And all the house with glory fill;



To Canaan's bounds point out the way,
 And lead us to thy holy hill.

There let us all with Jesus stand,
 And join the general Church above,
 And take our seats at thy right hand,
 And sing thine everlasting love.

TIME.—B. C. 1491.

PLACE.—The plain before Mount Sinai. All the lessons from II to VIII belong to the same time and place.

CONNECTING LINKS.—The construction of the tabernacle and its furniture. Exod. 36-39.

DOCTRINAL SUGGESTION.—The priesthood of Christ.

QUESTIONS FOR SENIOR STUDENTS.

1. An Anointed Place, v. 1-11.

On what day was the tabernacle set up?

What was the significance of this especial day for the purpose?

What were the form and dimensions of the tabernacle?

What surrounded it?
 Into how many rooms, and of what size, was it divided?
 What stood in the court of the tabernacle?
 What great truth was taught by the altar of burnt-offerings? Heb. 9. 22.
 What was taught by the laver? Isa. 1. 16.
 What stood in the holy place?
 What was the purpose of each of these three articles?
 What separated the two rooms of the tabernacle?
 What did this represent?
 What was within the holy of holies?
 How often was this room entered? Heb. 9. 6, 7.
 What was signified by the anointing of the tabernacle and its furniture?
 How did God show his acceptance of the tabernacle?
GOLDEN TEXT.
 What became of the tabernacle?
 What succeeded it?

- 2. An Anointed Priesthood, v. 12-16.**
 Who were chosen as the priestly family?
 By what service were they set apart?
 What distinctive garments did they wear? Exod. 28. 4.
 What were the duties of the priests?
 Whom did they prefigure? Heb. 9. 11.
 What is the character and office of our High-priest? Heb. 2. 17, 18.
 How may we avail ourselves of his power? Heb. 4. 15, 16.

Practical Teachings.

What does this lesson teach—1. Concerning the sacredness of God's service? 2. Concerning the requirements of God's service? 3. Concerning Christ in the tabernacle?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. An Anointed Place, v. 1-11.**
 What place is here meant?
 What was the form of the tabernacle?
 What was its purpose?
 Why was it a tent rather than a house? [Ans. Because it was to be moved throughout the wilderness.]
 Into how many rooms was it divided?
 What were their names?
 What three things stood in the holy place?
 What stood in the holy of holies?
 What was contained in the ark of the covenant?
 What stood over it?
 How often was the holy of holies entered?
 What was outside the tabernacle?
 What stood within this court?
 What was commanded to Moses in v. 9?
 What was the purpose of this anointing?
 Where is now God's temple? 1 Cor. 3. 16.
 How then should we live? 1 Cor. 3. 17.

- 2. An Anointed Priesthood, v. 12-16.**
 Who were chosen as the priests of God?
 What was Moses commanded to do to them?
 What is said in 1 Cor. 6. 11?
 What were placed upon Aaron?
 What was then done to him?
 For what purpose was he anointed?
 What was done to his sons?
 What were Aaron's descendants to be? v. 16.
 What is said of all Christians in 1 Pet. 2. 9?
 Who is our High-priest? Heb. 3. 1.
 What is his character and our privilege? Heb. 4. 15, 16.

Teachings of the Lesson.

Where may we learn from this lesson—1. That God's worship requires care? 2. That God's worship requires purity? 3. That God's worship requires consecration?

QUESTIONS FOR YOUNGER SCHOLARS.

- 1. An Anointed Place, v. 1-11.**
 What place is here meant? **The tabernacle.**
 For what was it anointed? **As a place to worship God.**
 What was it? **A tent.**
 What were its two rooms? **The holy place, and the holy of holies.**
 What were in the holy place? **The table, the candlestick, and the incense altar.**
 What were on the table? **Twelve loaves of bread.**
 What did they represent? **The twelve tribes of Israel.**
 Of what was the candlestick made? **Of gold, having seven lamps.**

By whom were these lighted? **By the priests every day.**

Of what was the altar of incense made? **Of wood, covered with plates of gold.**

What was burned upon it every day? **Incense with sweet odor.**

What was within the holy of holies? **The ark of the covenant.**

What was the ark? **A box, in which were the ten commandments.**

What stood outside the tent? **The altar of burnt-offerings and the laver.**

What was done upon the altar? **Sacrifices were offered.**

What took place when the tabernacle was set apart for God's worship? **GOLDEN TEXT.**

2. An Anointed Priesthood, v. 12-16.

Who was set apart as the priest? **Aaron.**

How was he set apart? **By washing and anointing.**

What did he do as priest? **He carried the prayers of the people to God.**

What else did he do? **He offered sacrifices.**

What did these sacrifices show? **Christ, the offering for sin.**

Who is our priest before God? **Christ.**

Words with Little People.

1. God expects you to worship him. 2. God looks at the heart in your worship. 3. You can meet God anywhere. 4. Christ is your High-priest in heaven.

THE LESSON CATECHISM.

[For the entire school.]

1. What was the tabernacle? **A tent for the worship of God.**
 2. What was the outer of its two rooms called? **The holy place.**
 3. What three things stood in the holy place? **The table, the candlestick, and the incense-altar.**
 4. What was the inner room called? **The holy of holies.**
 5. What did it contain? **The ark of the covenant.**
 6. What was outside of the tabernacle? **The court.**
 7. What stood in the court? **The great altar and the laver.**
 8. Who is now the high-priest of the Christian Church? **Jesus, the Son of God.**

THE CHURCH CATECHISM.

V. THE MEANS OF GRACE.

§ 1.—The Church and Ministry.

62. *What are the principal means of grace?* The Church, the sacraments, the word of God, and prayer.
 63. *Into what two forms does the Church of Christ exist?* The visible and the invisible.
 64. *What is the visible Church?* The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached and the sacraments duly administered according to Christ's ordinance.—Acts 2. 42; Matt. 16. 18; Eph. 5. 27.
 65. *What is the invisible Church?* The whole body of God's true people in every period of time.
 66. *Ought not all persons where the Gospel is preached to become believers in Christ and members of the Church?* They ought; in order to have a visible union with Christ, the Head of the Church, and communion with his people.—Eph. 5. 23; John 17. 21; 1 Cor. 12. 20.
 67. *Who are to preach the word of God, and administer the sacraments?* Faithful men, called of God and set apart by the Church to the office and work of the ministry.—Heb. 5. 4; Acts 13. 2, 3; 1 Tim. 4. 14.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Christ in the Tabernacle.

I. THE ARK.

The ark of the testimony. v. 3.

"A new commandment I give unto you." John 13. 34.

II. THE VEIL.

Cover the ark with the veil. v. 3.

"Through the veil....his flesh." Heb. 10. 20.

III. THE TABLE.

Bring in the table. v. 4.

"I am the bread of life." John 6. 35.

IV. THE CANDLESTICK.

The candlestick....the lamps. v. 4.

"I am the light of the world." John 9. 5.

V. THE ALTAR OF INCENSE.

The altar of gold for the incense. v. 5.

"Ever liveth to make intercession." Heb. 8. 25.

VI. THE ALTAR OF BURNT-OFFERING.

Set the altar....before the door. v. 6.

"Christ was once offered to bear....sins." Heb. 9. 28.

VII. THE LAVER.

Laver between the tent....and the altar. v. 7.

"The washing of regeneration." Titus 3. 5.

VIII. THE COURT.

Set up the court round about. v. 8.

"Broken down....wall of partition." Eph. 2. 14.

ADDITIONAL PRACTICAL LESSONS.

[From the Lesson Commentary.]

The Gospel in the Tabernacle.

1. The tabernacle stood in the middle of the camp; so religion is the most important element in the national and individual life.

2. The court and its curtains marked the separation of God's house and people from the rest of the world.

3. The altar of burnt-offerings, the largest and most prominent object of the tabernacle establishment, emphasized the importance and greatness of the atonement of Christ's blood as the means of our salvation.

4. The laver at the door of the tabernacle betokened the purity required by the service of God.

5. The two rooms of the tabernacle represent God's dwelling-place: the holy place the Church on earth, the holy of holies the Church in heaven.

6. The candlestick is the Church, precious as gold, with many branches yet one light, upholding Christ the light of life.

7. The table proclaims Christ as the bread of life, upon which his royal priesthood feed.

8. The incense-altar, close by the mercy-seat, shows Christ as our High-priest presenting the incense of our prayers before the throne.

9. The veil shows how close is the relation, and how slight the separation, between the Church on earth and the Church in heaven.

10. The mercy-seat, with the Shekinah between the cherubim, shows us that God dwells in the midst of his people, to accept their prayers, and to guide them by his glory.

English Teacher's Notes.

BY SARAH GERALDINA STOCK.

WHEN any event of special interest takes place, whether a royal marriage, the opening of some edifice, the launch of a vessel, or the funeral of some person of distinction, the scene is sure to be reproduced by the aid of the artist or engraver, and presented to the public in some pictorial newspaper. Thousands who have had no opportunity of beholding the reality, are thus enabled to form some conception of it. And so with the places where the events occur. The passes of Cabul, the shores of Italian lakes, the rivers of Africa, and numberless landscapes of interest which we have never seen, and probably never shall see, are presented to our gaze in pictures drawn on the spot by those, or at least under the direction of those, who have been privileged to behold them. In this way things which were, and must have remained, distant and comparatively unknown, are brought near and rendered in a measure familiar to us.

In this and the immediately succeeding lessons

we are to look upon a few out of a series of pictures drawn long ago by chosen artists, under the direction of one who was privileged to have a sight of things far beyond man's vision. In the solitude of "the mount" there was shown to Moses the "pattern," form, or appearance of heavenly things, (chap. 25. 40; Num. 4. 8,) which were to be made known in pictures, some of them moving, acting, living *tableaux*, to the chosen people. Scenes with which the grandest sights of earth cannot compare, events of stupendous and eternal significance, were thus to be brought, in some measure, within their conception.

The first of these pictures was the tabernacle with its furniture. In the tabernacle the children of Israel had

(1.) *The picture of a meeting-place.*

The heathen idea of a God is that of a being whom it is best not to offend, and wise to propitiate, a being who has power which he may exercise for the good of his worshippers, and which he will perhaps exert for the punishment of those who displease him, a being who is able to confer benefits, and able also to inflict injury. But the idea of a God who loves man, and who, though Creator, Sovereign, and Judge, yet desires man's confidence, and man's fellowship, has no place in the natural mind of man, and therefore none in his self-elaborated religious systems. It comes by revelation only. The Israelites, during the long sojourn in Egypt, had forgotten much of what they might have learned from their forefathers, Jacob and Joseph, and were probably little in advance of the Egyptians in their notions concerning the divine Ruler. They knew—they had proved—that their God was stronger than all the power of Egypt. They knew that he was able to protect his people. They knew that he was able to take vengeance on his enemies. They knew, too, that he "had a favor unto them." But they did not know into what intimate nearness to himself he desires to draw the souls whom he has made.

Some faint conception of it was now to be given them. They had been brought once into the plain before the mount "to meet with God." And he had spoken to them out of the cloud and the fire. But now they were to see him coming into the very midst of them, without the thick darkness, and the earthquake, and the trumpet. The tabernacle set up in the camp was to be the place whence he spoke to them, and where they were to appear before him: "Here will I meet with the children of Israel." Chap. 29. 43.

And what did they learn concerning this meeting? The first thing that met their eye on coming to the gate of the court of the tabernacle was an altar of brass right before the entrance to the tabernacle itself. Here a victim must be slain and its blood sprinkled on the horns of the altar, while its body was consumed in the fire, which was always to be kept burning. Lev. 5. 13.

The way to be trodden was through blood. When the priests, who alone could enter the tabernacle, had passed the curtain which guarded the entrance,

and found themselves within the holy place, they saw before them another curtain which barred their progress. The "veil" hid from their view the holy of holies. And this second barrier, beyond which the high-priest only might venture, and that only on one appointed day, could not be passed without blood. The meeting between God and man could take place only through death, through bloodshedding. This was the way God had provided. In no other way could he draw near to man. And in no other way might man draw near to him.

These truths—God's purpose to meet with man, and God's provision for the meeting, need continual and distinct reiteration. It is not enough to have general respect for the things of God, and a general wish to keep his commandments, such as we often find in those who have been carefully brought up, and in others whose turn of mind is naturally devout. God is calling us to something infinitely closer, and infinitely more blessed. He has designed a meeting between himself and the soul of man, and has provided the way by giving his only Son to be a victim, slain in our stead. Christ crucified is the meeting-place between God and man. But the tabernacle was also

(2.) *The picture of a dwelling-place.*

"Let them make me a sanctuary, that I may dwell among them," was the Lord's direction to Moses. For the meeting was not to be short and transitory. Where God comes, he comes to remain. He draws nigh to man that he may make his dwelling with man.

To the eye of the outside beholder the tabernacle presented a very ordinary appearance. All its beauty and costliness were hidden beneath the rough outer coverings, and it looked very much like the tents by which it was surrounded on all sides. That which marked it out from every habitation was the cloud which covered it. But the Israelites knew what was inside. They knew of the gilded boards and rich curtains and costly furniture. They knew that the whole had been anointed and consecrated unto the Lord, and that the glory of God, resting on the mercy-seat, filled the innermost chamber.

What was this designed to teach them? That his coming was not to be with visible splendor, nor his presence marked by outward show—the truth uttered by the Lord Jesus when he said: "My kingdom is not of this world." John 18. 36. The tabernacle was a picture of Him of whom it was written, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him," Isa. 53. 2; who "took upon him the form of a servant, and was made in the likeness of men," (Phil. 2. 7;) and yet of whom his disciples could testify: "We beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth." John 1. 14. It was thus that the Lord came to dwell with man. Christ is "Emmanuel, God with us."

But this is not all the meaning of the picture. God's purpose was not only to dwell *with* man, but *in* man. The promise is: "I will dwell in them,

and walk in them." 2 Cor. 6. 16; Lev. 26. 11, 12. And while the "most holy place," or innermost chamber of the tabernacle, typified the very presence-chamber of Jehovah, the "holy place" typifies the Church of Christ, built "an habitation of God through the Spirit." Eph. 2. 22. And it shows what sort of heart that must be in which God can dwell. There must be blood on the threshold, (as on the doors of the Israelites the night of the pass-over,) the altar of sacrifice standing at the entrance. And inside there must be the altar of incense—Christ as the perpetual "sweet savor," through whom praise and prayer ascend; the table of show-bread—Christ as the soul's nourishment, enabling it to bring forth acceptable fruit; and the candlestick with the lamps always burning—Christ as the light, through whom alone any soul can "walk in the light" and thus have fellowship with God. 1 John 1. 7.

God's meeting-place with man—Christ crucified; God's dwelling-place—Christ and his Church—this is "the true tabernacle which the Lord pitched and not man." Heb. 8. 2. Man was permitted to sketch the picture; God alone carries out the great reality.

And what is the practical lesson the teacher should draw from it? First, Have you met with God through Christ crucified? There may be steadiness, knowledge, devoutness, but all this is of no avail unless that meeting has really taken place. Second, You may know the *meeting-place*; have you any experience of the *dwelling-place*? There is such a thing as being content with bare salvation, without desiring to realize that indwelling which alone can satisfy the divine purpose of love, alone bring peace to the restless heart of man, and alone enable a redeemed soul to show forth the praises of Him who has provided such a meeting-place, and designed each a dwelling-place.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Show the design of the tabernacle and its services. . . . Draw a diagram showing the plan of the tabernacle, its court, and its contents. . . . Explain each article in the tabernacle, its purpose, and its typical teaching. . . . How the tabernacle foreshadowed Christ. . . . What the tabernacle demanded of the Israelites: 1.) Liberal giving; 2.) Thought, (an object-lesson, in which they were to find the meaning;) 3.) Reverence; 4.) Obedience. . . . The history of the tabernacle. . . . ILLUSTRATIONS. The arch of Titus at Rome, containing representations in relief of the golden candlestick and the table of show-bread. . . . God's tabernacle now is in the hearts of his people, a better dwelling-place.

References. FOSTER'S PROSE: Vol. I. 2471, 6209, 6215. Vol. II. 6446, 12305, 12308. POETICAL: Vol. I. 1473, 1496. FREEMAN'S HAND-BOOK: Jewish tabernacle, 141; Ark of the covenant, 142; Table of show-bread, 143; Golden candlestick, 143; Golden altar of incense, 144; Great altar of burnt-offering, 145; Brazen laver, 146; Outer court, 147; Priestly garments, 148.

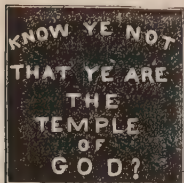
Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The heart God's temple.*

Show a picture of the tabernacle, and see that the children understand what it was for—God's dwelling-place, God's meeting-place with man. Sometimes a church is called a meeting-house now, not because we

are to meet one another there, but because we may meet God there. How thoughtful and reverent we ought to be in church! Recall the way in which the tabernacle was made, by the offerings of the people, and tell that every thing had to be done exactly as God commanded. Every one might have a part in making the tabernacle, though God does not need our help in any of his work, but those who work for him must obey him. If a picture of the tabernacle can be shown or drawn, the various parts may be represented, giving an idea of their meaning, though we must be careful not to burden the minds of the children.



Print "Builders," and teach that to each child God has given a work of building to do. Teach the text given in the cut, and lead children to see that a temple is a holy place where God dwells. If we are his temples, we must build our minds and hearts according to his commands. Show that we must not let sin enter the door if our temple belongs to God. The

tabernacle was made so that it could be carried about. Every-where the Israelites went that must go. Shall we carry our temple with us? Yes, the heart that has God in it will take him wherever it goes.

Can a child's heart be God's temple? Show a small cup or vase, and a large one. The small one is just as perfect, and can be just as full as the large one. So a child's heart can be just as real a temple, and God can live in it just as really as in the heart of a great and wise man.

Blackboard.

BY J. B. PHIPPS, ESQ.



SUGGESTED BLACKBOARD DESIGN.

If you cannot draw the above design, try this: Write across the top of the board the words, "Two Tabernacles." On one side put a letter **T** for the tabernacle of to-day's lesson; on the other side write the letter **H** for heart. Explain; the first was sacred to God's service. It was his dwelling-place. Ask, Is this other tabernacle (the heart) sacred to his service?

B. C. 1490.]

LESSON III. THE BURNT-OFFERING; or, The One Offering.

[Oct. 16.]

GENERAL STATEMENT.

In the burnt-offering is revealed, most clearly of all the sacrifices, the great principle of atonement, or reconciliation with God by a slain substitute, whose blood is shed and whose life is given up. We see the Israelite standing beside his bullock, or lamb, at the entrance to the tabernacle-court. He lays his hands upon the head of the unconscious victim, as presenting it in his place before God. The knife glitters, the blood streams, the death-film gathers over the eyes; life has gone for life, and innocent blood for the guilty. The warm, crimson

tide is poured around the altar's rim, mingling with the wood, and soaking the ashes. The body of the slain beast, divided and washed, is laid upon the fire and consumed, while the worshiper stands by recognizing that in some mysterious way his guilt is removed, and he is reconciled with God. Thus is enacted a picture of the scene to take place centuries after on Calvary, when One, both High-priest and Sacrifice, shall lay himself upon the altar of the cross, and die for the sins of the world.

Lev. 1. 1-14.

[Memory verses 2-5.]

1 And the LORD called unto Mo'ses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Is'ra-el, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock.

3 If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

1 Pet. 2. 22: Who did no sin, neither was guile found in his mouth.

4 And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him.

Eph. 1. 6: He hath made us accepted in the Beloved.

5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

6 And he shall flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the al-

Explanatory and Practical.

Verses 1, 2. The Lord. Before the Bible was written God spoke to the world through prophets; now he speaks to us through the Scripture. **Out of the tabernacle of the congregation.** Literally, "the tent of meeting;" the name by which the tabernacle was generally known, as it was the place where God and his people met together. **Speak unto the children of Israel.** This command is addressed, not to the priests, but to the people, since it refers not to the daily offering, but to any sacrifice which an Israelite might present of his own accord. **If any....bring an offering.** It was taken for granted that offerings would be presented, since the principle of sacrifice is almost as old as the race, and seems to have been implanted by a higher power. (1) *In all ages men have realized the need of an offering in their approach to God.* **Of the cattle.** "Of the beasts, from the herd or from the flock." The sacrifice was to be of those animals most closely connected with man, and most easily obtained among an agricultural people.

3. A burnt-sacrifice. The three classes of sacrifice were as follows: the burnt-offering, which was wholly consumed by fire upon the altar; the sin-offering, in part burned on the altar, and in part given to the priests, or burned outside the camp; and the peace-offering, divided between the fire on the altar, the priests, and the worshiper. **Of the herd.** From the larger cattle, as would be the case with one able to afford it. **A male without blemish.** Perfect in all its parts, and in health; to indicate that God's right is always to the first and the best; and to prefigure Christ, the Lamb of God, without blemish and without spot. (2) *We are to give to God's service our best in time, talents, and endeavors, not the fragments left after self and the world have been satisfied.* **Of his own voluntary will.** This may mean that the sacrifice, while directed was not exacted, but left to the will of the worshiper to fulfill. (3) *God expects a free, not a compulsory service.* He commands, but does not compel men. But the clause is translated by many "for his acceptance," that is, that through it he may be accepted before God. **Door of the tabernacle.** At the entrance to the court of the tabernacle, close by the altar, since none but priests were allowed within the curtained precincts.

4. His hand upon the head. As a token that he gave up the beast to God; as a recognition of the fact that he deserved to die, and that the beast died as his representative; and as a foreshadowing of his own personal interest in the Great Sacrifice yet to come. **Accepted for him.** Accepted in his stead; but only as representing the great act of justice to be consum-

tar, and lay the wood in order upon the fire:

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, it be a burnt sacrifice, an offering made by fire, of a sweet savor unto the LORD.

10 And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice, he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar:

13 But he shall wash the inwards and the legs with water: and the priests shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savor unto the LORD.

14 And if the burnt sacrifice for his offering to the LORD be of fowls, then shall he bring his offering of turtle-doves, or of young pigeons.

ated upon Calvary. **Atonement.** Literally, "a covering," as if to hide the sinner from his just penalty, and reconcile him to God.

5. He shall kill. Doubtless in the early ages the killing of the bullock was done by the sacrificer himself: in after times by the priest as his representative. The throat was cut, while a bowl was held to receive the blood. (4) *In the divine plan of salvation, life must go for life.* (5) *Let us be thankful that the great sacrifice has been offered once for all, and needs no repetition.* **Bring... and sprinkle the blood.** As if to show that the life has been offered to God. It was thrown upon the crown of the altar in such a manner as to surround the fire, and then ran down a channel at one corner of the altar. Thus was impressively taught the truth that without the shedding of blood, there is no remission of sins. (6) *He who does not like a redemption through blood, must seek his theology outside of the Bible, of which almost every page is stained with crimson.*

6, 7. Flay. Take of the hide which was the perquisite of the priest. **Cut it into his pieces.** Into pieces of size suitable to be laid upon the altar. **Put fire.** Not by kindling fire, for the fire on the altar had descended from heaven, and was always kept burning, but by replenishing it with fresh fuel.

8, 9. The parts, the head, and the fat. Some have seen in the fat that which represents man's inner nature, the heart, desperately wicked, and deserving to suffer for its sins. **Inwards and... legs.** These were not to be burned until they had been cleansed, that nothing filthy might pollute the altar. **Burn all.** All must be consumed, to express entire consecration on the part of the offerer, entire acceptance on the part of God, and the fullness with which Christ gives himself up in our stead. "We must never reckon that lost which is laid up for God."—*M. Henry.* **Sweet savor.** Not to men, but to God, because representing our entire surrender to his service.

10-14. Of the flocks. Those who were unable to present a bullock, could give a sheep or a goat, for which the services were similar. Notice that the directions for the poor man's offering are as minute as for that of the rich. **Northward.** In the rear of the altar, where there was room for the slaughter. **Fowls.** Birds, for even the humblest of the people could obtain these.

HOME READINGS.

M. The burnt-offering. Lev. 1. 1-14.

Tu. Abel's offering. Gen. 4. 3-15.

W. Noah's offering. Gen. 8. 1-22.

Th. Abraham's offering. Gen. 22. 1-19.

F. The divine offering. Isa. 53. 1-12.

S. Christ's offering for sin. Mark 15. 21-39.

S. The one offering. Heb. 10. 1-22.

GOLDEN TEXT.

So Christ was once offered to bear the sins of many. Heb. 9. 28.

LESSON HYMN. L. M.

Hymnal, No. 238.

The holy, meek, unspotted Lamb,
Who from the Father's bosom came,
Who died for me, e'en me to atone,
Now for my Lord and God I own.

Lord, I believe thy precious blood,
Which at the mercy-seat of God
Forever doth for sinners plead,
For me, e'en for my soul, was shed.

Lord, I believe were sinners more
Than sands upon the ocean shore,
Thou hast for all a ransom paid,
For all a full atonement made.

TIME, PLACE, etc.—See Lesson II.

DOCTRINAL SUGGESTION—The atonement for sin.

QUESTIONS FOR SENIOR STUDENTS.

1. A Pure Offering, v. 1-14.

From what place did God speak to Moses?
Why was this place chosen?
What kind of an offering is here referred to?
From what animals was it to be chosen?
Why was it limited to these animals?
Why must it be a living animal?
What was required with respect to the purity of the offering?

What was this requirement designed to teach?
What is said concerning the violation of this command in Mal. 1. 8?

What is our best offering to God? Rom. 12. 1.

2. A Willing Offering, v. 1-14.

Wherein was this to be a willing offering? v. 3.

Why does God seek for such offerings?

In what spirit should our service to God be rendered? Psa. 40. 7, 8.

Where was it to be presented?

Why was it to be given at that place? Psa. 116. 14.

What is the requirement and promise of Luke 12. 8?

3. An Accepted Offering, v. 1-14.

What act showed that the animal to be offered stood as representing the person who offered it?

Who gave his life in our stead as our sacrifice?

GOLDEN TEXT.

What was promised concerning the offering? v. 4.

What is meant by "atonement"?

Who were regarded as being reconciled in this atonement?

What was done with the offering? v. 5.

How are we reconciled to God? Rom. 5. 10.

What was done with the blood of the sacrifice?

How is this explained by Heb. 9. 13, 14?

What was finally done with the sacrifice?

What was this intended to teach?

Practical Teachings.

What does this lesson teach—1. As to a sinner's needs in relation to God? 2. As to a sinner's way of approach to God? 3. As to a sinner's privileges with God?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Pure Offering, v. 1-14.

What was the burnt-offering?

Who gave this offering?

How did it represent Christ? GOLDEN TEXT.

From what kinds of animals might the burnt-offering be chosen?

What was required respecting the animal chosen for sacrifice? v. 3.

Why was it required to be without blemish?

What sin is rebuked in Mal. 1. 8?

How did the pure offering represent Christ? 1 Pet.

1. 19.

2. A Willing Offering, v. 1-14.

In what respect was this a willing offering?

How was the offering shown to be willing? v. 3.

What should be the character of our offering? Rom. 12. 1.

Where was it to be presented? v. 3.

Why was it to be offered there? [Ans. Because the altar stood there.]



How was Christ's offering voluntary? John 10. 18.
How should our offering of ourselves be voluntary?
Psa. 40. 8.

3. An Accepted Offering, v. 1-14.

What did the sacrificer do to his offering? v. 4.
What was shown by this act?
How was it accepted? v. 4.
What is here meant by "atonement?" [Ans. Reconciliation of the sinner with God.]
What is necessary for this reconciliation and the forgiveness of sins? Heb. 9. 22.
What was next done with the offering? v. 5.
What was done with the blood?
What did this represent? Col. 1. 13, 14.
What was finally done with the offering? v. 9.
Who was made our sacrifice? Eph. 5. 2.

Teachings of the Lesson.

Where does this lesson teach—1. That God requires a perfect offering? 2. That God expects a willing offering? 3. That we have an all-sufficient offering?

QUESTIONS FOR YOUNGER SCHOLARS.

1. A Pure Offering, v. 1-14.
What did the burnt-offering show? That sin can only be taken away by blood.
What was given for this offering? A living animal.
What animals were generally given? Oxen, sheep, and goats.
What was required for this offering? The animal must be perfect.
What did this show? That God must have our best for himself.
2. A Willing Offering, v. 1-14.
How was this a willing offering? Because each person gave it for himself.
Where was the offering brought? To the altar before the tabernacle.
What did the person who brought it do? He laid his hands upon its head.
What did this show? That it stood in his place before God.
3. An Accepted Offering, v. 1-14.
What was done with the offering? It was killed.
What was done with its blood? It was sprinkled upon the altar.
What did this show? The blood of Christ shed for our sins.
What was finally done with the sacrifice? It was burned upon the altar.
What was thus shown? That sin is entirely taken away by Christ.

Words with Little People.

1. Remember that Christ has died as the sacrifice for your sins.
2. Remember that you need no other sacrifice besides Christ.
3. Look to have your sins forgiven and taken away for his sake.
4. Give yourself wholly to God.

THE LESSON CATECHISM.

[For the entire school.]

1. What was shown by the burnt-offering? The atonement for sin.
2. What was required for this sacrifice? A perfect and living animal.
3. How was it presented? As a voluntary offering.
4. What was done with it? It was slain and burned.
5. How did this represent Christ? As the sacrifice for sin.

THE CHURCH CATECHISM.

V. THE MEANS OF GRACE.

§ 2.—The Sacraments.

68. How many sacraments has Christ ordained in his Church? Two; Baptism and the Lord's Supper.—Matt. 28. 19; 1 Cor. 11. 23-26.

69. What is a sacrament? An outward and visible sign of an inward and spiritual grace.

(1.) BAPTISM.

70. What is the outward sign in baptism? Water, applied in the name of the Father, and of the Son, and of the Holy Ghost.—John 3. 5; Matt. 28. 19.

71. What is the inward grace signified in baptism? A death unto sin and a new birth unto righteousness.

72. What advantages are secured to baptized persons? They are admitted to the visible Church of Christ; their relation to him as the Mediator of the new covenant, and their title to the spiritual blessings thereto belonging, are solemnly confirmed.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Christ in the Burnt-Offering.

- I. AN APPOINTED OFFERING.
Bring your offering of the cattle. v. 2.
"God will provide himself a lamb." Gen. 22. 8.
- II. A PERFECT OFFERING.
A male without blemish. v. 3.
"Christ....a lamb without blemish." 1 Pet. 1. 19.
- III. A PUBLIC OFFERING.
At the door of the tabernacle. v. 3.
"Lifted up....draw all men." John 12. 32.
- IV. AN ACCEPTED OFFERING.
Put his hand upon the head. v. 4.
"Justified by faith....peace with God." Rom. 5. 1.
- V. AN ATONING OFFERING.
To make an atonement for him. v. 4.
"Reconciled to God....death of his Son." Rom. 5. 10.
- VI. A SLAIN OFFERING.
He shall kill the bullock. v. 5.
"Christ died for our sins." 1 Cor. 15. 3.

ADDITIONAL PRACTICAL LESSONS.

Lessons of the Burnt-offering.

1. Every man needs an offering, for every man is a sinner, v. 2.
2. God commands but does not compel man's obedience, for he seeks the free service of the will, v. 3.
3. Though not compelled, the offering must be given in a prescribed manner; so salvation requires our obedience to the divine plan, v. 3, 4.
4. The sacrifice was varied according to every man's ability; so each must decide for himself how much he is under obligation to give to God, v. 3, 10, 14.
5. The offering was to be made personally, each leading his own sacrifice; so no one can fulfill another's obligation to God, v. 3.
6. The offering was to be made publicly, at the door of the court of the tabernacle, in the center of the camp; for as men are sinners before all, so they must accept salvation before all, v. 3.
7. The offering must be perfect; God accepts only that which is entire and complete, v. 3.
8. The offering must be slain, and burned upon the altar; showing that what has been given to God is given utterly and forever, v. 9.

English Teacher's Notes.

BY SARAH GERALDINA STOCK.

A FEW days ago I met with some friends who had been visiting one of the finest of English cathedrals. They had brought away with them several photographs, in each of which the building was presented from a different point of view. Why were there so many pictures of the same place? Because no adequate idea of its beauty could be given without showing it from all sides. For whatever has substance requires to be viewed in different aspects. Shadows only have but one side.

It does not, therefore, surprise us to find that when some conception of the atoning work to be wrought out by Christ was to be given by means of pictures or types, many of these were required to show in any measure its fullness and completeness. The sacrifices and ordinances of the Mosaic law

show us the death of Christ under various different aspects, three of which are given us in this and following lessons.

The sacrifice which we meet with most continually throughout the Old Testament is the burnt-offering. It was the ordinary form of approach to God, and the ordinary expression of worship, devotion, and gratitude. As such it was recognized even by the worshipers of idols. Thus we find Balak inquiring, "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come with burnt-offerings, with calves of a year old?" Micah 6. 6. And when Balaam sought the king of Moab, after receiving the message he had to deliver from God, "behold, he stood by his burnt-offering." Num. 23. 17. It seems likely that this was the form of sacrifice known and used from the earliest times, though not with all the details prescribed by the law. The slaying of a suitable victim, and the consuming of its body upon the altar, was the earliest type of the atoning death of Christ. Under the law the one type was expanded with careful distinctness into three principal ones, the sin-offering, the burnt-offering, and the peace-offering.

In all these the worshiper was to lay his hand on the head of the animal about to be sacrificed, (ver. 4; chap. 3. 2. 8; 4. 4, 15, 24, 29, 33,) in this manner identifying himself with the victim. Thus each sacrifice contained the idea of substitution. In each one there was the pouring out of blood, thus suggesting the punishment due to sin, though the act was prominent only in the sin-offering. The burnt-offering differed from the two others in the disposal of the body of the victim. This was to be cut in pieces, (except in the case of birds,) and the whole laid upon the altar and consumed in the fire that perpetually burned there. It was to be the very best which could be procured, (vers. 3, 10, 14,) and to be offered up entire. And this was, not primarily for the taking away of sin, nor for the assurance of peace and fellowship with God to the worshiper, but for "a sweet savor unto the Lord." The worshiper seems, as it were, forgotten in this offering, and the pleasure of the Lord made its one aim and object.

The burnt-offering presents us, then, with a picture of whole-hearted consecration, of supreme and entire devotion, such as is due to Jehovah from every creature whom he has made. As such it was ordained to be offered up for Israel every morning and evening. Exod. 29. 38-42. The offering was doubled on the Sabbath, and multiplied at the feasts. Num. 28. 9, 10, 11, 15, etc. But besides all this it was brought by any single individual who came to worship "of his own voluntary will." The worshiper thus acknowledged that he was bound to serve God with his body, soul, and spirit—that he was not his own, but belonged altogether to Jehovah. But when he laid his hand on the head of the victim, he thereby confessed that he had *not* rendered this service, that he was unable, in himself, to serve God acceptably, and that he needed not only an atonement for sin, but the offering up for him

by another of that perfect devotion God requires.

The burnt-offering is thus a picture of Christ, not so much as the sin-bearer, (though this is never lost sight of, being kept in remembrance by the pouring out of blood,) but as the One who offered up to the Father the sacrifice of perfect obedience, ("obedient unto death,") and of perfect self-renouncing love. Man's deliverance from the burden of guilt falls for the time into the background, that we may contemplate the infinite satisfaction of God in the perfect fulfillment of his will. It is not the benefit to ourselves, but the "pleasure of the Lord" upon which we are bidden for a moment to gaze. When Noah, after the flood, took "of every clean beast, and every clean fowl," and offered burnt-offerings, "the Lord smelled a sweet savor;" for these were types of Christ, who came to do the will of the Father, (Heb. 10. 7,) and who gave himself "an offering and a sacrifice to God for a sweet-smelling savor." Eph. 5. 2. From the sin-bearer, Jehovah was constrained for a moment to hide his face, (Matt. 27. 46,) but on the spotless offering he looked with delight.

Does this aspect of the death of Christ seem too high for the young to grasp with any interest? They could weep over the sorrows of Henry II. of England, or his namesake, Henry IV. of Germany, forsaken and ill-treated by rebel sons, and would be delighted if the sad story had ended in the perfect love and obedience of one dutiful child, compensating for all the rest, undoing all their injuries, and making up all their failures. Certainly then we can show them how the God of love, who cares for all, has been forsaken and forgotten, and how they, and ourselves too, have a place in the sad story: "I have nourished and brought up children, and they have rebelled against me." Isa. 1. 2. Then we can tell them how the burnt-offering is a picture of one Son, whose perfect love and obedience have made up for the rest, who became man that he might "offer himself without spot to God." Surely this view of Christ's death should, by the Spirit's power, convince of sin, and lead to true repentance and gratitude.

For although man is the background in this picture, he is not left out altogether. God might have silenced and forgotten his rebellious children. But he loved them and provided an Offering for them. Christ "*loved us*, and hath given himself *for us* an offering," etc. Eph. 5. 2. He not only bore our sin, but performed that wherein we had failed. He not only fulfilled the will of God, but he fulfilled it for us. And whoever (like the Israelite of old when he laid his hand on the head of the victim) confesses his own shortcoming and accepts Christ as his substitute, is well-pleasing to God for Christ's sake. Eph. 1. 6. The ever-ascending "sweet savor" of Christ's offering causes the smile of God to rest upon those who are trusting in him. The only merit any human creature can have before God is Christ's merit, imputed to those who believe on him.

Further, the burnt-offering, as the picture of

Christ's sacrifice of himself to the will of the Father, shows us the perfect pattern which it should be our aim to follow. His death was not simply to save us from the penalty of sin. He yielded up himself that we might yield ourselves. And though the sacrifice is of no worth in itself, it is "acceptable to God by Jesus Christ." 1 Pet. 2. 5.

In what way can we do this? There are three ways indicated in Scripture.

In the material world a thing is supposed to be spoiled when it is broken. In the spiritual world it is the contrary—the "broken heart" is the sacrifice which God will not despise. When a boy or girl who has been persisting in an evil course and has held out with unconquered spirit, at length *gives up*, then, and not till then, can the father receive and restore the offending one to favor. Such a breaking down before God is a true yielding up of self to him.

Then when the heart has been yielded the life must follow. Loyal service is an acceptable sacrifice. Rom. 12. 1; Heb. 13. 16. Even a child may show in his life that he is a servant of the Lord, seeking to do *his* pleasure.

Lastly, there must be the perpetual sacrifice of praise, (Heb. 13. 15,) not rendered merely by the outward lips, but ascending continually in the breathings of the soul, the praise of a grateful, loving, loyal spirit.

And nothing ever goes up as a "sweet savor" to God without sweetening the life of him who offers it. May our young people believe and act upon the saying of the German poet:

"Love many, thou art poor; but unto One
Yield up thine heart, and thou shalt surely find
Fullness of joy flow from that One to thee."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

In teaching this lesson care will be needed to adapt its subjects to the understanding of scholars of various ages. With smaller scholars, notice only the more prominent teachings; with adults, the typology may be presented more fully and definitely.... Show how the principle of blood-sacrifice runs through the Bible. (Abel, Noah, Abraham, etc.) and foreshadows Christ. State the plan and purpose of the burnt-offering: 1.) To express atonement; 2.) To show consecration of all to God, as our obligation; 3.) To foreshadow Christ State the order of service and method in the sacrifice.... How it showed the penalty of sin; the doctrine of expiation; etc. (See Additional Practical Lessons.) Christ as exhibited in the burnt-offering.... ILLUSTRATIONS. A man who was drafted during the war found a substitute, who entered the army in his place. He was slain, and the one in whose place he had enlisted reared a monument over him bearing this inscription, "He died for me.".... In Charles Dickens' "Tale of Two Cities," the character of Sydney Carton, who took the place, in prison, of another man whom he resembled, and died for him on the guillotine without revealing himself.... A note or check drawn to order is of no

value unless indorsed by the one who receives it, in token of his acceptance; so the sacrifice of Christ requires us to *accept* it by faith.

References. FOSTER'S PROSE: Vol. I. 225, 5153, 5155. Vol. II. 6613, 6957, 7394, 10799. POETICAL: Vol. I. 3076, 2410. Vol. II. 3607. FREEMAN: The Burnt-offering, 151.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT.—Christ the way to God.



Make a high wall on the board, and make word-picture of a beautiful garden behind it, full of fruits and flowers, while in the garden is some one we love very much and want to be with. What separates us from all these pleasant things? Show that we cannot climb over because the wall is too high, nor push it down, because it is too strong. How glad we are to

see some kind, strong friend to make a way for us!

The high wall is SIN. It shuts out from God, from heaven, from happiness. We can't climb over, nor can we push it down, but here comes One who can help us through it. His name is Jesus. Before he came, God showed a way to his people, by which they might come near him. Draw an altar, and describe the burnt-offering, teaching that this was God's way of approach before Jesus came. This was God's way, and so it was right to follow it. But it was only a picture of the true way, which is Christ.

Print "self" on the altar, and show that while God does not want us now to offer animals to him, he does want us to offer ourselves. Make this clear and practical to the child's mind, by showing that we are offering self to God when we give up our own tastes, our own choice, our own pleasure, to please him. Show that we must do this every day, in little things as well as great ones.

Jesus will show us how to give up self. If we ask him. We cannot do it ourselves, any more than we could step over the high wall, but he reaches out his hand to every one who wants to be helped. In old times God said, "If you want to come near me, offer a sacrifice." To-day he says, "Believe in Jesus."

Blackboard.

BY J. B. PHIPPS, ESQ.



God so loved the children of Israel that he opened a way for them to come to him. [See last lesson.] Here we have the way opened for pardon, through the blood of a pure, willing, and accepted sacrifice. God so loved the world that he opened the way of pardon for you and for me through the blood of the one offering—Jesus Christ.

B. C. 1490.]

LESSON IV. THE PEACE-OFFERING; or, Thanksgiving and Vows.

[Oct. 23.]

GENERAL STATEMENT.

In the burnt-offering was set forth the sinner's approach to God, and his reconciliation through the blood poured forth, and the sacrifice consumed by fire upon the altar. In the peace-offering the Israelite approaches the altar with the confidence of one already reconciled, and secure in his acceptance with the God of Israel. His living offering is slain, and divided into three portions. One part is laid upon the altar and burnt; another is waved on high, and then given to the officiating

priest; while the third is returned to the worshipper, to be eaten in a sacred feast before the Lord. The friends and family are assembled, and while one part is smoking on the altar, another portion of the same sacrifice forms a banquet for their enjoyment. Thus is represented man in communion with God, enjoying a repast with him as a friend, and in the assurance of the divine favor.

Lev. 7. 11-18.

[Memory Verses, 11-13.]

11 And this is the law of the sacrifice of peace-offerings, which he shall offer unto the LORD.

Heb. 13, 15 : By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace-offerings.

14 And of it he shall offer one out of the whole oblation for an heave-offering unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace-offerings.

15 And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if any of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

Explanatory and Practical.

Verse 11. Sacrifice of peace-offerings. Peace-offerings were offered upon three occasions. 1.) After a sacrifice of expiation for some sin committed, and expressive of the recovery of peace with God. 2.) As an expression of thanksgiving for mercies received. 3.) In connection with the fulfillment and completion of a vow. **Which he shall offer.** The offering might be either of cattle, sheep, or goats, and male or female. It was to be killed with precisely the same accompanying forms as the burnt-offering, but was not to be wholly offered on the altar.

12. For a thanksgiving. As many of the peace-offerings were presented in gratitude for some special mercy. (1) *He that looks upon his past will always find occasions for thankfulness. He shall offer.* That is, in addition to the animal slain. **Unleavened cakes.** Pancakes mixed with oil, but containing no leaven, which was forbidden upon the altar as a symbol of corruption and decay. **Wafers.** Very thin cakes, which were to be anointed with oil. Oil being a token of consecration to God's service.

13, 14. Leavened bread. This was not for the sacrifice upon the altar, but as a gift to the officiating priests, and perhaps a part of the feast which the worshippers ate after the sacrifice. **One out of the whole.** That is, one loaf or cake out of each kind of "food-offering" referred to in the previous verse. **For an heave-offering.** One of the loaves of the unleavened bread and of the cakes was held up and waved before the Lord, expressive of his right to all, and was then given to the priest. **That sprinkleth the blood.** Since the blood of the peace-offering, as well as of the burnt-offering, was poured upon the altar.

15. The flesh of the sacrifice. That is, the part which was given back to the worshipper, for another portion was kept by the priests, and a third, (consisting of the fat, the caul on the liver, and the kidneys,) was burnt upon the altar, as exhibiting God's claim, and expressive of God's share in the feast which followed. **Eaten the same day.** This may have been either, 1.) In order to prevent putrefaction in the warm climate of the East. 2.) In order to promote brotherly love, since this would require the worshipper to be generous toward his friends and the poor. 3.) In order to keep the memory of mercies new and fresh. (2) *God's mercies are ever new, and should be kept constantly before our mind.*

16. A vow. A peace-offering promised to God upon a certain condition, as by Jacob. Gen. 28, 20-22. **A voluntary offering.** A peace-offering presented upon no special occasion, as the tribute of a heart in union with God. **It shall be eaten.** The feast must begin on the same day with the offering, since it expressed the thought of God and man at peace enjoying a meal together. **On the morrow....the remainder.** If any of the offering were left after the first day's feast, it might be eaten on the next day. This general offering was not regarded as quite so holy as the thanksgiving sacrifice, hence might be kept longer.

17, 18. On the third day....burnt. If after the second day's feast a portion still remained, it was not to be eaten, but to be burned; in order to avoid putrefaction, and seeming to bring God's offering into contempt. **An abomination.** Literally, "a polluted thing," that which is offensive to God. **Bear his iniquity.** His sacrifice shall not make him acceptable to God.

HOME READINGS.

- M. The peace-offering. Lev. 7. 11-18.
 Tu. The offering of Joshua. Josh. 8. 31-35.
 W. The offering of Hezekiah. 2 Chron. 29, 25-36.
 Th. The offering of thanksgiving. Heb. 13. 5-25.
 F. The bread of life. John 6. 47-59.
 S. Thanksgiving and vows. Psa. 50. 1-15.
 S. The psalm of thanksgiving. Psa. 116. 1-19.

GOLDEN TEXT.

Offer unto God thanksgiving; and pay thy vows unto the Most High. Psa. 50. 14.

LESSON HYMN. S. M.

Hymnal, No. 312.

Our sins on Christ were laid;
 He bore the mighty load;
 Our ransom-price he fully paid
 In groans, and tears, and blood.
 Pardon and peace abound;
 He will your sins forgive;
 Salvation in his name is found,—
 He bids the sinner live.

Jesus, we look to thee;

Where else can sinners go?
 Thy boundless love shall set us free
 From wretchedness and woe.

TIME, PLACE, etc.—See Lesson II.

DOCTRINAL SUGGESTION—Fellowship with God.

QUESTIONS FOR SENIOR STUDENTS.

1. Thanksgiving, v. 11-15.
 What did the peace-offering represent?
 Why was it called a peace-offering?
 On what occasions was it presented?
 How do God's mercies call for a return? Psa. 116. 12, 13.
 What is the exhortation of the GOLDEN TEXT?
 What accompanied the sacrifice of thanksgiving?
 What was represented by these offerings of food?
 Into how many parts was the offering divided?
 What was done with each part, and what was signified?
 Why was the sacrifice to be eaten the same day?



How did this lead to generosity on the part of the people?

How may we express our gratitude to God?

2. Vows, v. 16-18.

What was the difference in the service between the peace-offering of thanksgiving and that of a vow?

Under what circumstances were vows offered?

What were the vows of Jacob, of the Israelites, and of Hannah? Gen. 28. 20; Num. 21. 2; 1 Sam. 1. 11.

What motive for vows of service to God do we possess?

What should be our vows of service toward God?

How should vows be fulfilled?

Practical Teachings.

What is here taught—1. As to thanksgiving for God's mercies? 2. As to vows of service to God? 3. As to the spirit of worship?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Thanksgiving, v. 11-15.

Why was this termed a "peace-offering"?

Under what circumstances was it given?

What was it especially intended to express?

What should we offer to God for his benefits? Heb. 13. 15.

What animals were allowed for this offering? Lev. 3. 1.

What was to be done with the offering? Lev. 3. 2.

What was also to be presented with the sacrifice? v. 12, 13.

Into how many parts was the offering divided?

What was done with the part given to God?

What was done with the second portion?

What was done with the rest of the offering?

What did this feast express?

What are some mercies for which we should thank God?

What return for God's mercies should we give? Psal. 116. 12, 13.

2. Vows, v. 16-18.

What is a vow? [Ans. A promise to fulfill some service to God.]

What vows to God should we make?

What was Jacob's vow? Gen. 28. 20-22.

What was Hannah's vow? 1 Sam. 1. 11.

What was to be done with the sacrifice of a vow? v. 16.

What was to be done with any of the offering left on the third day? v. 17.

Why was this rule made?

What is the command of the GOLDEN TEXT?

Teachings of the Lesson.

How do we learn in this lesson—1. The duty of thanking God for his mercy? 2. The duty of remembering our promises to serve God? 3. The privilege of communion with God?

QUESTIONS FOR YOUNGER SCHOLARS.

1. Thanksgiving, v. 11-15.

What did the peace-offering show? Men at peace with God.

When was it generally given? To show thanks to God.

At what other time was it given? When men made a promise to God.

What was taken for this offering? An animal, as in the burnt-offering.

What was done with the animal? It was killed before the altar.

What besides the animal was given? Cakes, bread, and other kinds of food.

What was done with all these things? They were divided into three parts.

What was done with one part? It was laid on the altar and burned.

For what purpose was it burned? As an offering to God.

What was done with the second part? It was given to the priest.

What was he to do with it? He was to eat it.

What was done with the third part? It was given back to the man who brought it.

What was he to do with his share? To eat it with his friends.

How was it to be eaten? As a feast to the Lord.

2. Vows, v. 16-18.

What was shown by this feast? God and man at peace together.

When must the feast of thanksgiving be eaten? On the day of the offering.

When might a part be kept for another day? When it was with a vow or promise.

Why might it not be kept longer? So that it might remain fresh and good until eaten.

What was to be done if any was left from the feast? It was to be burned.

What is said in the GOLDEN TEXT?

Words with Little People.

1. Be grateful to God for all his mercies. 2. Show your thanks by your praises. 3. Let others share in your gratitude to God. 4. Keep all your promises and resolves to serve God.

THE LESSON CATECHISM.

[For the entire school.]

1. What did the peace-offering represent? Thanksgiving to God.

2. What was offered with the sacrifice? Bread, both leavened and unleavened.

3. What was done with the sacrifice? It was divided into three parts.

4. What was done with one portion? It was burned upon God's altar.

5. What was done with the second part? It was given to the priest.

6. What was done with the third part? It was eaten before the Lord.

7. What did all this show? A condition of peace with God.

THE CHURCH CATECHISM.

V. THE MEANS OF GRACE.

§ 2.—The Sacraments.

(2.) THE LORD'S SUPPER.

73. Why was the sacrament of the Lord's Supper ordained? For the continual remembrance of the sacrifice of Christ's death, and of the benefits that we thereby receive.—1 Cor. 11. 23-26.

74. What is the outward sign of the Lord's Supper? Bread and wine, received according to Christ's command.

75. What is the inward grace of this sacrament? The communion of the body and blood of Christ, whereby we are reminded of his sacrificial death, and spiritually strengthened to do his will.

§ 3.—The Word of God and Prayer.

76. Whence do we derive all correct knowledge of religious truth and duty? From the Holy Bible.

77. What is the Bible? It is the revelation of divine truth and the record of God's will.

78. What is the only sufficient rule of a Christian's faith and practice? The word of God, as contained in the Scriptures of the Old and New Testaments?

79. How should we use the Scriptures? We should seriously and diligently study God's holy word with prayer that we may understand, believe, and practice the same.—John 5. 39.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Worshiper of God.

I. A RECONCILED WORSHIPER.

The sacrifice of peace-offerings. v. 11.

"Having made peace through the blood." Col. 1. 20.

II. A GRATEFUL WORSHIPER.

Offer it for a thanksgiving. v. 12.

"Offer unto God thanksgiving." Psal. 59. 14.

III. A CONSECRATED WORSHIPER.

For an heave-offering unto the Lord. v. 14.

"Present your bodies a living sacrifice." Rom. 12. 1.

IV. A JOYFUL WORSHIPER.

Flesh of the sacrifice....eaten. v. 15.

"I will sup with him, and he with me." Rev. 3. 20.

V. A FAITHFUL WORSHIPER.

A vow, or a voluntary offering. v. 16.

"I will pay my vows unto the Lord." Psal. 116. 14.

ADDITIONAL PRACTICAL LESSONS.

Thanksgiving to God.

1. The reverent heart will find frequent, yea, constant occasions for thankfulness to God. v. 11.

2. Before the peace-offering must come the offering for sin: pardon and reconciliation must precede true praise.

3. In the offering from the flock and the herd we see a recognition that "the cattle upon a thousand hills" are the Lord's, and that we are to recognize him as the owner of all our possessions. v. 12.

4. In the offering of the food we see that God is to be regarded as the bestower of all our blessings, and the supporter of our lives. v. 12.

5. By the gift of a part we recognize the duty of consecrating ourselves and our all to God. v. 14.

6. By the feast before the altar is taught our privilege of communion with God in the place of reconciliation. v. 15.

7. That which is consecrated to God may minister to generosity, but not to selfishness. vers. 15, 16.

English Teacher's Notes.

BY SARAH GERALDINA STOCK.

It is a striking fact that our ideas of festivity and rejoicing are inseparably connected with eating and drinking. That this connection is carried too far in the present day, often leading to extravagance and even gluttony, is without question. But that the idea has been implanted from the first in man's nature, and that it is consistent with the highest moral standard, is no less true. With all ranks and grades it is the same. The material element has its share in the effect of the whole. Another element is the fact of being entertained. A certain amount of thought and care has been expended for the guests, and the viands have the pleasant savor of friendliness and kindness about them. And yet another, and perhaps the most important element of a social meal, is the fellowship which it expresses, together with the intercourse it promotes. And in countries or in times of a lower degree of civilization than belongs to us in the present day, the idea of peace between those who have partaken each other's hospitality is a prominent one. To eat with a man becomes a sort of pledge not to injure him. Gen. 26. 30; 31. 54; Psa. 41. 9.

We get then, as the several ideas called up by the notion of a feast, those of *peace and friendship, kindly provision, sustenance, and fellowship*. And, besides, there is the particular *occasion of rejoicing* which many a feast is given to celebrate.

The picture, or type, of our lesson to-day, namely, the peace offering, has a festive meal as its principal feature. In the usual order of sacrifices the peace-offering followed the burnt-offering, both of them being, on some occasions, preceded by the sin-offering. As the sin-offering expressed contrition, and the burnt-offering worship, so the peace-offering was the ordinary expression of joy and thanksgiving, either for God's mercies in general, or for some particular favor. As such we find special mention of these offerings on the occasion of the renewal of the kingdom after Saul's victory over the Ammonites, (1 Sam. 11. 15;) at the dedication of the temple by Solomon, (1 Kings 8. 63;) and again by Manasseh, after he had repented and the Lord had restored him to his kingdom. 2 Chron. 29. 16. Here peace-offerings only are

mentioned (although it is probable that burnt-offerings preceded them) because as the prominent thing to be expressed was joy and thanksgiving they formed the principal part of the service.

In the peace-offering the victim might be either a male or a female. The offerer, as in the other sacrifices, laid his hand on the animal's head, preparatory to its being slain, the blood was poured out on the altar, and then the choicest portions of the flesh were consumed by fire, as an offering unto the Lord. This offering is distinctly called "food," (Lev. 3. 11,) and "the bread of God." Lev. 21. 6, 8, 17, 21; 22. 35; Ezek. 44. 7; Mal. 1. 7. The expression applies probably to every sacrifice made by fire, but it is used very specially and significantly in connection with the peace-offering. The sacrifice was accompanied by a meat-offering. Lev. 7. 12-14; see chap. 2. The remainder of the flesh was then consumed by the worshiper with his friends, at a joyful meal "before the Lord," that is, in front of the gate in the court of the tabernacle. The whole of the sacrifice having been offered to God, the worshipers became his guests, for whom he spread the provision of which he himself had also partaken. Thus Moses, with his father-in-law, Jethro, and the elders of Israel, ate "bread before God," (Exod. 18. 12,) even before the "law of the peace-offering" had been promulgated; thus also Elkanah and his household, (1 Sam. 1. 8, 9;) thus also the people of Jerusalem at the crowning of King Solomon, 1 Chron. 29. 21, 22.

And what did this joyful meal "before the Lord" represent? It could only take place after blood-shedding. The victim must be slain and the blood poured out before the feast could begin. And so the peace-offering pictured forth the atoning work of Christ, not chiefly as to the bearing of sin, or the presenting of a perfect and spotless offering to God, but as to "the innumerable benefits which by his precious blood-shedding he hath obtained for us;" and these under the type, so often used in Scripture, of a feast.

And this feast was

(1.) A symbol of *peace between God and man*. After he had passed through the cross and the grave, the Lord Jesus came to his disciples with the salutation, "Peace be unto you." That peace he had wrought out by his death. Therefore, seeing he has done this for us, "let us" (as the Revised New Testament has it), "let us [by faith] have peace with God through our Lord Jesus Christ." The peace-offering having been sacrificed, let us by faith be reconciled to God (2 Cor. 5. 20) and take our place at the joyful meal.

(2.) A symbol of God's *loving provision* for us. He has considered us and cared for us. He has provided "bread in the wilderness," "that a man may eat thereof and not die." And he calls unto men, "Come, eat of my bread, and drink of the wine which I have mingled." Prov. 9. 1-5.

(3.) A symbol of the *sustenance which he has provided*. One short text will tell us much of the

meaning of the peace-offering: "The bread of God is he which cometh down from heaven, and giveth life unto the world." Comp. Lev. 21. 6, etc., as before quoted. He who alone can give infinite satisfaction to the Father can also alone satisfy the soul of man. Christ is both the beginning of spiritual life and the continuance of that life.

(4.) A symbol of *fellowship between God and man*. This is the end to which all the rest tends. If an earthly feast is to be something more than mere formality and show, men are careful to gather together those who are like-minded, those who move in the same society, those between whom there is something in common. And to be a constant guest at any one's table implies a near degree of intimacy. So much is this the case that the idea of a sacrificial meal finds a place even in heathen worship. When the golden calf was set up in Horeb, the Israelites, following probably the examples they had seen in Egypt, brought "peace-offerings," (although they were not yet instituted by the law,) and "sat down to eat and drink." The same kind of thing is mentioned by St. Paul, (1 Cor. 10. 21, 22) of the heathen of his time, and even in our own day the partaking of "things offered unto idols" has been demanded of West-African slave converts, as a test of their loyalty to their old superstitions. All this tends to suggest how much the holy feast "before the Lord" is intended to represent. There is far more than peace—the putting away of guilt, wrath, and enmity, far more than care and ample provision; the fellowship which it shadows forth implies likeness of mind and likeness of aim, close, loving, and trustful confidence, continual and happy intercourse. And though sacrifice is no longer needed, the "one offering" (Heb. 10. 12,) having been accepted, the picture of peace, provision, sustenance, and blessed fellowship still survives for us in the "Lord's Supper."

When the Israelite laid his hand on the head of the victim chosen for the peace-offering, the action showed (in however small a degree he may have realized it,) that the benefits which the feast represented could never be his own deservings. They must come to him through the merits of another. And this reminds us that the offering was intended as an expression of joy and thanksgiving. When an Israelite felt that he had received great mercies from God, he confessed at the same time that he had not deserved them. When a Christian brings his offering of praise and thanksgiving for any mercy, let him remember that he owes it to nothing in himself, but that, as Frances Ridley Havergal puts it: "Jesus hath deserved it."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Explain the differences between the burnt-offering and the peace-offering.... Notice the purpose of the offering.... The occasions when it was given. (See notes).... The plan of the peace-offering: 1.) The animal chosen; 2.) The accompaniments of food-offerings; 3.) The animal slain; 4.) The three-fold division of the offering; 5.) The sacrificial feast.... The spiritual teachings. (See Additional Practical Lessons).... The atti-

tude of the worshiper toward God. (See Analytical and Biblical Outline).... What are the duties which are here suggested to us?... ILLUSTRATIONS. *Submission must precede peace.* A French officer offered his hand to Admiral Nelson. "Give me your sword, and then I will take your hand," said the admiral.... Think of occasions and circumstances when we should make such an offering. "Count up your mercies!" said an old woman to some Christians who were complaining.... The first Thanksgiving Day in New England was held instead of a proposed fast in a time of despondency, when it was agreed that they should praise God for blessings, instead of presenting their complaints.... The sun-dial's motto: "I mark only the hours that shine."

References. FOSTER'S PROSE. Vol. I. 5667, 5773, 5952. Vol. II. 10798, 1080, 11945. POETICAL: Vol. I. 2411, 2860. FREEMAN: The peace-offering, 156.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *A thankful heart is near God.*

Bring back the thought of the burnt-offering, and see that the children understand that it was to bring near to God. When the great wall has been broken down which separates from God, how should one feel? When a prisoner has been let out of his prison, is he glad? Show that the peace-offering must come from a thankful heart. What had the Israelites to be thankful for? Illustrate by a person who had sinned, and who, knowing that God was displeased, had a sad heart because of sin, coming to God in his way—through the burnt-offering. God says, "Do this, and your sin shall be taken away." Does he not feel happier? Yes, and now he wants to show how glad and thankful he is to God for making a way by which his sin can be taken



away. He is ready to do something to show his gratitude. If we are glad that God has given us a way out of sin, we shall want to show it. Lead children to tell of some of the ways in which we will show it, and impress the thought that a truly thankful heart will want to give something to God. Describe the two kinds of peace-offering, and show that God thinks and cares

about our promises, or he would not remind us of their importance in this way.

Print on the board "Christ our Peace," and question upon the way in which we are to draw nigh to God, and keep near him. Teach that we cannot make ourselves thankful, but that if we let Jesus take away our sins we cannot help but be so. Help children to make a list of things to be thankful for, and ask what they have done and are doing to show their gratitude to him.

Blackboard.

BY J. B. PHIPPS, ESQ.



In Lesson II the way was opened to God. In Lesson III the way was opened for pardon. In this lesson the way is opened for man to show that he is at peace with God. First is pardon, through blood, then peace through pardon. Have you that peace to-day?

GENERAL STATEMENT.

The tabernacle with all its sacred furniture now stands complete upon the plain, in the center of the camp of Israel. Before it in the open court the great brazen altar rises, smoking with the first morning sacrifice, and bright with the fire which on that day has fallen from the heavens. But ere the sun sets over the crown of Sinai, the joy of the people has been turned to sorrow by an act of sacrilege, followed by a judgment of wrath. The two eldest sons of Aaron—*young men who awhile ago climbed the steep of Sinai, and saw the sapphire pavement under Jehovah's feet; who have received the high privileges of the priesthood and entrance into the sanctuary, disregard the express command of the Lord.*

Lev. 10. 1-11.

[Memory verses 1-3.]

1 And Nadab and Abihu, the sons of Aa'ron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

2 And there went out fire from the LORD, and devoured them; and they died before the LORD.

Num. 16. 35: There came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

3 Then Mo'ses said unto Aa'ron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aa'ron held his peace.

Exod. 19. 22: Let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.

4 And Mo'ses called Mish-a-el and El-za'phan, the sons of Uz-zel the uncle of Aa'ron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

Acts 5. 6: And the young men arose, wound [Ananias] up, and carried him out, and buried him.

5 So they went near, and carried them in their coats out of the camp; as Mo'ses had said.

6 And Moses said unto Aa'ron, and unto E-le-a'zar and Ith-a-mar, his sons, Uncover not your heads, neither rend your clothes, lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Is-ra-el, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Mo'ses.

8 And the LORD spake unto Aa'ron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations:

Ezek. 44. 21: Neither shall any priest drink wine, when they enter into the inner court. Luke 1. 15: He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink.

10 And that ye may put differ-

They fill their censers with common fire, instead of lighting them at the altar of burnt-offerings, and in a tumultuous manner, perhaps excited by strong drink, they press toward the curtained sanctuary. In a moment the lightning of God's anger flashes, and the two priests fall dead at the vestibule of the holy place. Their aged father, standing at his post by the altar, is forbidden to show the customary signs of grief, while their relatives bear forth the bodies clad in their priestly vestments, and bury them outside the camp. Thus God's majesty is vindicated, and his house is shown to be sacred in the presence of all the people.

Explanatory and Practical.

Verse 1. Nadab and Abihu. The two eldest sons of Aaron, who had been permitted to meet with God in the mountain, (Exod. 24. 9,) and had just been consecrated to the priestly office. (1) *The enjoyment of privilege adds to the weight of responsibility, and makes sin all the more sinful. His censer.* A bowl in which frankincense and other gums were mingled with coals of fire, making a fragrant cloud of smoke. **Incense.** This was offered twice a day, at the hours of morning and evening sacrifice—the latter being about 3 P. M. The incense was to be lighted with fire from the altar of burnt-offering, and then placed upon the golden altar in the holy place, close by the inner veil. **Strange fire.** Probably, instead of using the fire on the altar of burnt-offering, which fire fell from heaven at the consecration, they took common fire, and conducted the service in a disorderly way, perhaps being intoxicated with wine, and certainly showing the spirit of irreverence, and disregard for God's command. (2) *God's orders are to be obeyed faithfully, even though we may not fully understand the purpose. Commanded them not.* Rather, "which the Lord had forbidden them." (3) *Whoever enters upon God's worship lightly and carelessly, follows in the path of these offenders.*

2. Fire from the Lord. Perhaps a flame darting forth from the Shekinah in the holy of holies, or a lightning-stroke from the heavens, though the precise manner of the event must be unknown. **Devoured them.** That is, "slew them." Their bodies, and even their garments, remained uninjured. Their penalty was, 1.) Sudden. 2.) Deadly. 3.) Public. 4.) Supernatural. 5.) In the line of their crime: as they sinned by fire, so they died by fire. (4) *Notice here a foreshadowing of the results of all sin and disobedience. Died before the Lord.* That is in or before the tabernacle where God dwelt. Perhaps reasons for this sudden and terrible event may be given, 1.) It was necessary, to vindicate the majesty of God, which had been affronted by their irreverent acts. 2.) To impress upon the Israelites the sanctity of God's house and service. 3.) Being the first offense, to administer a penalty which would deter from its repetition. [See the instances of God's visitation upon first offenses, with Adam; the Sabbath-breaker, (Num. 15. 32;) Achan; Ananias, etc.] (5) *How careful should we be to deal reverently with God's holy name since those who affronted his honor received such punishment!*

3. This is it that the Lord spake. This may mean, not that God had said this in form, but that it was the spirit of his instruction. The precise words are not found elsewhere. **I will be sanctified.** That is, if men will not honor and recognize God, he will secure his own recognition by their destruction; he will be honored, either by them, or upon them. **Before all the people.** As their sin had been public, so was their penalty. **Held his peace.** In the silence of grief, yet submissive to God's will, realizing the justice of the event, "Rebellion speaks; resignation holds its peace."

4, 5. Mishael and Elzaphan. Cousins of the two slain priests; and, without the special command of Moses, not permitted to enter the sanctuary. **Out of the camp.** For burial, that the living might not be defiled nor infected. **In their coats.** They were buried with their priestly vestments, for these would be regarded as profaned. The dead bodies in the robes of their order, borne through the camp, must have formed an impressive lesson of the danger in offending God.

6, 7. Uncover not your heads. By taking off the priest's miter, or disheveling the hair; which were common signs of mourning. **Neither rend your clothes.** By tearing them open in front, one of the common tokens of grief. The garments and the persons of the priests were both sacred. **Lest wrath come.** They were to account the service of God, which they performed on behalf of the nation, as more important than their own private griefs; and they were not to act as if repining against God's dealings with their relatives. (6) *God's cause should be nearer to our hearts than any family ties. Let.... the whole house of Israel.* The people might well mourn over the event, that it might make the deeper impression upon them. **Shall not go out.** To accompany the dead bodies to the grave. **The anointing oil.** They had received the anointing which consecrated them to the service of God.

8, 9. Unto Aaron. Since this was a precept relating especially to Aaron's family, it was given to him in person, and not through Moses. **Do not drink wine.** It may be implied that the two priests had committed their crime while under the influence of liquor, hence the prohibition. **Strong drink.** A term for intoxicating drink other than wine, and generally referring to stronger varieties. **Lest ye die.** By some act committed

ence between holy and unholy, and between unclean and clean;

11 And that ye may teach the children of Is'ra-el all the statutes which the LORD hath spoken unto them by the hand of Mo'ses.

while intoxicated. (7) See here the dangers into which strong drink leads men.

10, 11. Difference between. That they may keep their minds in condition to know the difference between things holy and unholy. (8) One is held responsible for lack of knowledge if he has the power to obtain knowledge. Teach the children of Israel. Since they could not teach the laws of God, unless they kept themselves in a state to comprehend them.

HOME READINGS.

- M. The fate of Nadab and Abihu. Lev. 10. 1-11.
 Tu. The fate of Korah. Num. 16. 12-35.
 W. The fate of Uzzah. 2 Sam. 6. 1-10.
 Th. The fate of Uzziah. 2 Chron. 26. 16-23.
 F. The fate of the captains. 2 Kings 1. 1-18.
 S. The fate of Ananias and Sapphira. Acts 5. 1-15.
 S. The fate of the sorcerer. Acts 13. 1-12.

GOLDEN TEXT.

Ye shall be holy; for I am holy. Lev. 11. 44.

LESSON HYMN. S. M.

Hymnal, No. 314.



God's holy law transgressed,
 Speaks nothing but despair;
 Convinced of guilt, with grief oppressed,

We find no comfort there.

Relief alone is found
 In Jesus' precious blood:
 'Tis this that heals the mortal wound,
 And reconciles to God.

High lifted on the cross
 The spotless Victim dies;
 This is salvation's only source;
 Hence all our hopes arise.

TIME and PLACE.—See Lesson II.

CONNECTING LINKS.—The events of this lesson took place on the day of, and immediately following, the consecration of the tabernacle and the priests.

DOCTRINAL SUGGESTION.—The holiness of God.

QUESTIONS FOR SENIOR STUDENTS.

- God's Wrath, v. 1-7.**
 On what occasion did the events of this lesson take place?
 Who were Nadab and Abihu?
 What privileges had they enjoyed? Exod. 24. 9, 10.
 What was done by these priests?
 What is meant by "strange fire"?
 From what place should the fire for their incense have been taken?
 Wherein did their crime consist?
 How was it punished?
 Why was it punished so severely?
 What similar judgment took place in the history of the ark? 2 Sam. 6. 6, 7.
 What did Moses say concerning this calamity?
 How did such an event glorify God?
 Is God glorified in the destruction of the wicked?
 In what spirit did Aaron receive the death of his sons?
 How did his conduct illustrate Psa. 39. 9?
 What commands did Moses give to the priests and the people?
 How did all this show the sacredness of God's worship and service?
 What was Christ's command in Luke 9. 59, 60, and its reason?
- God's Warning, v. 8-11.**
 What caution did God give to Aaron and his remaining sons?
 What was the reason for this warning?
 In what condition should men worship God?
 Is there here any reason why people should not use strong drink at any time?
 What differences were to be ever kept in mind?
 What duty of instruction was given to the priests?
 Who are now to teach God's word? Mark 16. 15.

Practical Teachings.

- How does this lesson teach—1. The holiness of God? 2. The danger of neglecting God's commands? 3. The importance of teaching God's law?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- God's Wrath, v. 1-7.**
 Who were Nadab and Abihu?
 What did they do?
 What is meant by "strange fire"?
 What was commanded in Exod. 30. 9?
 What kind of fire should they have used?
 Where was the incense offered?
 What came upon them?
 Why did they suffer this fate?
 What may have been their condition at the time? v. 9.
 What like event took place in later times? 2 Sam. 7. 6.
 What is the warning to us in Heb. 12. 25?
 In what spirit should we come before God?
 What did Moses say concerning this event? v. 3.
 How was God "sanctified" by this event?
 What example of submission to God did Aaron show?
 What is said in Psa. 39. 2, 9?
 What did Moses command concerning the burial?
 What did he say to Aaron and his remaining sons?
 Why were they not to mourn?
- God's Warning, v. 8-11.**
 What did God warn Aaron not to do?
 Why was strong drink forbidden them at this time?
 Why should we not drink liquor at any time?
 What is Paul's exhortation in Eph. 5. 18?
 Between what were they to make a distinction?
 When will that distinction be shown? Matt. 25. 32.
 On which side would you choose to stand?
 What were they to teach the Israelites?
 What is said in Mal. 2. 7?
 How is the great duty taught in this lesson summed up in the GOLDEN TEXT?

Teachings of the Lesson.

Where in this lesson do we find—1. The duty of reverence for God? 2. The example of submission to God? 3. The warning against strong drink?

QUESTIONS FOR YOUNGER SCHOLARS.

- God's Wrath, v. 1-7.**
 Who were Nadab and Abihu? Sons of Aaron the priest.
 What did they do? They offered incense.
 Where were they commanded to light the incense? From the fire on the altar.
 How did they disobey the Lord? By offering incense lit with other fire.
 What happened to them? Fire from God killed them.
 Why was God angry with them? Because they were careless in worship.
 What was Aaron their father forbidden to do? To weep or show his sorrow.
 Why was he so forbidden? Because he was the priest of God.
 What was done with the bodies of the two priests? They were carried out and buried.
 What did all this show? How holy God is.
 What does it tell us? That we should be careful to worship him in the right way.
 What is the right way to worship him? In spirit and in truth.
- God's Warning, v. 8-11.**
 What did God forbid the priests to do? To drink wine when they were going into the tabernacle.
 Why were they not to drink it? So that they might be sober in God's house.
 Why did they need to be sober then more than at other times? That they might make no mistake in his service.
 What other duty was required of them? To teach God's laws to the Israelites.
 What is said in the GOLDEN TEXT?

Words with Little People.

1. Remember that God is very holy. 2. Be careful to worship God in earnest. 3. Be careful to obey God's commands just as he gives them. 4. Never drink wine nor strong drink.

THE LESSON CATECHISM.

[For the entire school.]

1. Who were Nadab and Abihu? **Sons of Aaron the priest.**
2. Of what crime were they guilty? **Of irreverence toward God.**
3. How did they show irreverence? **By offering incense with strange fire.**
4. What fate befell them? **Fire from God killed them.**
5. What did their fate show? **God's wrath against the unholy.**

THE CHURCH CATECHISM.

[Review Questions 56-79.]

TEXTS AT CHURCH.*Morning Text.....**Evening Text.....***ANALYTICAL AND BIBLICAL OUTLINE.****The Requirements of God's Service.****I. OBEDIENCE.***Fire... which he commanded them not.* v. 1.*"Fear the Lord... keep his statutes."* Deut. 6. 2.**II. REVERENCE.***I will be sanctified in them that come nigh.* v. 3.*"Blessed... that feareth the Lord."* Psa. 128. 1.**III. SUBMISSIVENESS.***And Aaron held his peace.* v. 3.*"I opened not my mouth... thou didst it."* Psa. 39. 9.**IV. SELF-CONTROL.***Uncover not your heads.* v. 6.*"I keep under my body."* 1 Cor. 10. 27.**V. CONSECRATION.***The anointing oil of the Lord is upon you.* v. 7.*"Be ye clean, that bear the vessels of the Lord."* Isa. 52. 11.**VI. TEMPERANCE.***Drink not wine nor strong drink.* v. 9.*"Be not drunk with wine."* Eph. 5. 18.**VII. THOUGHTFULNESS.***Difference between holy and unholy.* v. 10.*"Be ye not unwise, but understanding."* Eph. 5. 17.**ADDITIONAL PRACTICAL LESSONS.****The Dangers of Strong Drink.**

1. Strong drink brings the danger of neglecting and disobeying the commands of God. v. 1.
2. Strong drink may bring the danger of sudden and terrible death. v. 2.
3. Strong drink leads to irreverence and contempt for God and his house. v. 3.
4. Strong drink brings not only woe upon its victims, but sorrow to their friends. v. 3.
5. Strong drink leads to the benumbing of the faculties, and a misunderstanding of truth. vers. 9, 10.
6. Strong drink may cause evil example and erroneous instructions to others. v. 11.

English Teacher's Notes.

BY SARAH GERALDINA STOCK.

OUR last lesson was about privileges. Our present one is concerned with warning. Privilege can hardly exist without responsibility, and responsibility implies a certain degree of peril to be guarded against. He who is lifted up the highest has the greatest need to "take heed lest he fall."

The passage brings before us

(1.) *Two highly privileged men.* Many an Israelite might have envied the sons of Aaron. Aaron himself, and in a far higher degree his brother Moses, had a standing of their own in the eyes of the peo-

ple, as the chiefs who had brought them out of Egypt. But Nadab and Abihu, Eleazar and Ithamar, had done nothing particular to distinguish themselves, and were not marked out, as far as we know, by any specially great qualities. Yet as sons of the high-priest they were chosen by God to draw nearer to him than all the rest of the people, their father and uncle only excepted. They had lately been consecrated to the service of God in the presence of all the congregation. Robed in the beautiful priestly garments, they had been anointed with the holy oil, and after watching seven days and nights at the door of the tabernacle, they had just entered upon the duties of their high office, in assisting their father at the sacrifices. Chap. 9. 12, 13, 18-20. Theirs was also the privilege of entering the "holy place" to burn incense, and to have the care of the candlestick and of the show-bread. And of the sons of Aaron Nadab and Abihu were the elder, and stood nearest the high-priesthood. Their career might have been holy, happy, dignified and prosperous. Instead of this, it was cut short at the commencement by

(2.) *A terrible fall.* They took their censers and offered "strange fire before the Lord, which he commanded them not." It is not quite certain what the expression "strange fire" intended to signify. If it refers to actual fire, it must mean that they neglected to kindle the incense with the fire burning on the altar of sacrifice, which had come "from before the Lord," and was never suffered to go out. But "strange incense" is said to be a meaning equally admissible, and in this case it would be the incense of their own choosing instead of that which had been strictly commanded. Exod. 30. 34, etc. No reason is given us for their action. Whether it was performed in mere careless levity, (which seems, however, hardly probable at such a moment,) or with undue haste to claim their privileges, or whether in a state of exhilaration from intoxicating drink, as ver. 9 appears to suggest, we do not know. But their sin lay in this: that they neglected God's commandment and put no "difference between holy and unholy, between clean and unclean," (ver. 10;) that is, that they followed the way of their own choosing as though it were quite as good as the way God had appointed. And swift vengeance came upon them. Out of the same place whence the fire had issued which consumed the sacrifice on the altar and proved that Aaron's offerings had been accepted, fire now came forth and slew the transgressors.

Very terrible was this sudden act of judgment, turning the joy of the day into mourning for the congregation, (ver. 6,) although Aaron and his two remaining sons were forbidden to indulge in the usual signs of grief. But why was the sin so suddenly and so signally punished? Because Israel had just entered upon their privileges as the people in the midst of whom the Lord was pleased to dwell. And it was necessary that the warning against abusing these privileges should be clear and unmistakable. We find a somewhat similar

case in the midst of the first glow of joy and zeal which followed the descent of the Holy Spirit on the day of Pentecost. The sin of Ananias and Sapphira was followed by as swift and awful a punishment as that which came upon Nadab and Abihu.

What, then, was Israel intended to learn from this terrible warning? The answer is supplied by our Golden Text: "Ye shall be holy, for I am holy." Three times in the passage appointed for our lesson is the necessity for holiness brought before our notice, in the first comment on the awful event, and in the subsequent commands to the bereaved ones.

The first comment upon the event was this: "This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." "And Aaron held his peace." He knew that his sons had dishonored God by neglecting his command and offering what was right in their own eyes. He knew that in coming to *dwell* with Israel, God came to *reign*; that his will was the standard of right and wrong, and that whatever was not in accordance with that will was unholy and profane.

Then came the first command to him and to his sons: "Uncover not your heads, neither rend your clothes;" and with it the prohibition to leave the precincts of the sanctuary, or to perform any last office for the dead. And for this reason they had been anointed with the holy oil; they were clothed with the holy garments; and the services of the day were not yet completed. The head, upon which was the symbol of consecration, must not be uncovered, the holy garments must not be rent, the holy office must not be defiled by contact with the dead. In the case of the high-priest this command was permanent; to the sons of Aaron it applied, except beyond certain limits, only on that particular occasion. Chap. 21. 1-3, 10-12.

And lastly came the command to abstain from strong drink before entering on the service of the tabernacle. The service demanded their whole attention; and the sight must not be blurred nor any of the senses blunted, lest they should mix up holy things with unholy, clean things with unclean.

What are *we* to learn from all this? Surely the same lesson that was laid upon Israel: "*Be ye holy, for I am holy.*" This command is for all who have the privilege of hearing and knowing the truth. All who are brought within the teaching of the Gospel have a bright and honorable career before them. They may draw yet nearer to God than Nadab and Abihu, for they may see and possess the realities which the latter saw but in type and figure. But *God requires holiness*. It is not enough for a man to be sound in belief, to have clear views of the atonement and the way of salvation. There was no flaw offered for Nadab and Abihu. Every thing was done according to the divine directions, and these two men, by assisting according to the duties of their office, professed to draw near to God in the way he had appointed. But their subsequent action was utterly inconsistent with this profession. It was a turning to their own way. Isa. 53. 6. They

thought their own offering of incense as good as that which God had described. And so having begun with that which was holy, they turned away to that which was unholy, putting no "difference between clean and unclean."

The life must correspond with the belief. There are many Sunday-schoolers who could pass a good examination upon the fundamental truths of Scripture. They have received the doctrine of redemption by grace, of justification by faith without works. They are satisfied to be saved in God's way. But there is great need to remind them that as they profess to have begun, so they must continue. They must not mix up the holy and the unholy. They must not begin in God's way and go on in their own. "They which have believed in God must be careful to maintain good works," (Tit. 3. 8,) and to follow after holiness. Heb. 12. 14.

And the life must be measured by God's standard. The incense offered by Nadab and Abihu was probably sweet and pure in their eyes, but it was not "holy unto the Lord." There are many things which may seem, judged after the manner of men, to be perfectly pure and harmless. How often do we hear it said, and how often have we thought ourselves, "O, there's no harm in that." And yet it may be inconsistent with the redeeming blood, it may not be God-honoring, and in that case it must be unholy.

The teacher will know, or ought to know, what are the particular temptations of the class under his charge, and against which he should seek earnestly to warn them. One thing he can hardly omit to mention. Strong drink is referred to with emphasis in the passage under consideration, as fraught with peril to those who use it. The warning against it is especially needful in the present day, and young people who desire to be true and active servants of God will find their path rendered plainer, safer, and more successful, by avoiding it altogether.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Show who Nadab and Abihu were... Their rank, privileges, and social position.... The precise nature of their crime.... Draw a diagram, showing altar, court, sanctuary, etc., to illustrate the story.... The characteristics of their penalty.... The reasons why it was so severely punished.... The benefits to Israel of this occurrence.... Against what does it warn us—Profanity, Irreverence, Intemperance, etc.... The duties required in God's worship. (See Analytical and Biblical Outline.)... The application to the use of strong drink. (See Additional Practical Lessons.)... ILLUSTRATIONS. Uzah, Herod, Ananias, etc.... Aaron's submission illustrated by Brutus, who condemned his own son to death for crime against the State.... No one was allowed to show signs of sorrow, or even a sad face, in presence of the kings of Persia.... Illustrations of crime wrought through strong drink.... On the gallows a man said, "Rum brought me here."

References. FOSTER'S PROSE: Vol. I. 6039, 6217, 6223. Vol. II. 8999, 9805, 11560. POETICAL: Vol. I. 3053. Vol. II. 3814.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Disobedience is Death.*

Question about the tabernacle, and see that the children understand that it was a holy place, because God was there. He had told how every thing should be done. Had any one a right to disobey him?



Tell the story. Perhaps Nadab and Abihu were in a great hurry. Perhaps they forgot just what God had said was the way. Talk about the excuses that children often make for not obeying their parents. Does God like to hear excuses? Teach that God likes to see us earnest and thoughtful about his words. Show that as Nadab and Abihu were priests,

there was the more reason that they should try to please God in all their ways. He had honored them by giving them work to do for him. All he asked of them was to obey.

God has honored us, too. Through Jesus we are all made "priests unto God." He has told us how to worship him—with the whole heart. Are we obeying?

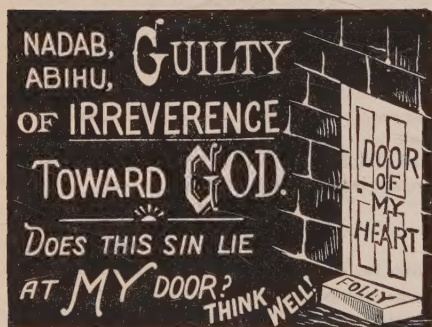
Print "Self-Will," and show that it leads away from God. Nadab and Abihu would have their own way, and it caused their death. If we will have our way, we, too, shall die, for life is only to be found in obedience. Show how self-will begins in little things, and grows stronger and stronger as we indulge it. Show a tiny thread, easily broken, and a strong twine, telling that the strong twine which we cannot break is made up of many little threads. Just so self-will grows strong as we add a little to it day by day. Print two lessons on the board, and drill class upon them.

Self-will leads to Disobedience.

Disobedience leads to Death.

Blackboard.

BY J. B. PHIPPS, ESQ.



This lesson is designed to teach, by illustration, the sin of irreverence. This folly lies at the door of many who in daily life, by thoughtless words and heedless acts, commit this sin. How many come into God's presence, in the place of prayer, with irreverent thoughts! Let each one search the heart, and see how often we come before God in the true spirit of worship, "that ye may put difference between holy and unholy, and between clean and unclean."

[NOTE. The reviewer of this lesson should speak of the danger of light and frivolous conversation, and so-called jests about sacred things.]

LESSONS FOR NOVEMBER, 1881.

Nov. 6. The Day of Atonement; or, The Atonement Received. Lev. 16. 16-30.

Nov. 13. The Feast of Tabernacles; or, Benefits Remembered. Lev. 23. 33-44.

Nov. 20. The Year of Jubilee; or, The Joyful Sound. Lev. 25. 8-17.

Nov. 27. The Serpent in the Wilderness; or, Lifted up to Save. Num. 21. 1-9.

A True Stone Tablet.

BY ISAAC H. HALL, LL.B., PH.D.

AMONG the signs which almost deceive the very elect in these scientific days are fabricated inscriptions. Now and then a sham comes really from Jerusalem, alleged to be the result of digging or exploration in Moab or Arabia, which causes the learned to write whole tomes of mistaken nonsense, or trail the journals of the most worthy and dignified societies in the dirt. Too often such things lead honest people, who have no means of forming a sound judgment in the case, to lend their faith as a plaything for coarse skeptics, and themselves to receive no small temporary injury. The false Moabite inscriptions, the wonderment of Europe, but instantly detected in America; the Cardiff Giant, long a miracle of Barnumization here, and still successful among certain *savants* of Europe long after its complete exposure among us; the forged Phœnician inscriptions of Brazil, recording the voyages of Hiram's servants and the discovery of North and South America, which revealed themselves through the only too good Hebrew scholarship of their fabricator; the Hebrew inscriptions found in Ohio, hard to decipher, but which told their tale to the successful reader when their legend informed him, "Thou art sold"—are cases in point.

But here we have a genuine inscription which has innocently wrought commotion in Europe, and the unlooked-for discomfiture of many a scholar. It was kindly communicated to me by the Rev. Professor T. O. Paine, of Elmwood, Massachusetts, who in turn is indebted to the Rev. Professor Jacob Emanuel Werren, an eye-witness, for complete information.

High up on the Wild Strübel, not far from the lake and town of Thun, Switzerland, was found cut on the massy slate the following:

IBID
AXIU
NERO

The letters are Roman; IBI at the beginning is a familiar Latin word, meaning "there;" and about the name NERO there could be no doubt. It was an inscription of the famous Roman emperor under whom Paul suffered martyrdom. He had plainly been "there." If only the how and the when and the why could be solved from the intervening letters, here was surely recovered an invaluable page of unwritten history. But, unfortunately, the intervening letters are a puzzle to all latinity. They could not even be solved by the methods which the later ecclesiastical inscriptions furnish, which themselves are often puzzles enough, and not yet all solved. Yet there *must* be men in Germany who could read the riddle, and through Germany it went. Most of the *savants* had a bout with it, but without success. It was obscure enough to compel the frank admission that no one could read it.

At last a learned gentleman happened to inform a simple Swiss boy of the fact that Nero had been up the mountain, and showed him a copy of the inscription in proof. But the boy said, "You can't

fool me; that means just what it says." Thereupon he read it, pronouncing the letters and combinations according to the local German dialect,

I. B I. D A. X I. U N. E R. O.

That is, "I have been (was) there, and he too." He and his comrade had climbed up the mountain—not to the top, for it is 12,000 feet high—and signalized their exploit by cutting the inscription in the best manner they could.

For the benefit of those who understand German, as well as for the preservation of this misleading marvel of phonetic spelling, it is as well to give the whole explanation—which will be at once plain to one who reads the Nibelungen Lied, or Grimm's Tales, or much very old German of any dialect. Adding in italics the letters elided in the boy's dialect, observing also that X stands for G'S, and O for AU, in the same dialect, the inscription becomes in German:

Ich Bin DA G'SIn UNd ER AUch,

in which the only archaism is *g'sin* for *gewesen*, taking us back to Middle High German. The *n* in *bin* denotes a nasal corruption, allied to the French. It will not puzzle any one who knows German to read it now:

"Ich bin da gewesen und er auch."

The slatestone tablet which bears the inscription—a little slab of about six inches square—has been cleft off from its mountain home, and brought down to the plain. It is a true monument, and carries many true lessons. It will be valued by the phonologist and the dialectician as a rare illustration in their respective branches of science; but it also stands as a warning-board against one broad path of error which has many divergencies. It is not worth while to look too high for truth which lies directly at our feet and in our daily life.—*Sunday-School Times*.

Book Notices.

Cyclopædia of Biblical, Theological and Ecclesiastical Literature. Prepared by the Rev. John McClintock, D.D., and James Strong, S.T.D. Vol. X. Su to Z. New York: Harper & Brothers. The same care and skill are shown in this volume that have made for its predecessors a well-deserved fame. The illustrations are numerous and well-executed. Many of them are from original photographs taken by Dr. Strong. Though this volume closes the alphabet, it does not complete the work. During the fifteen years in which the Cyclopædia has been in preparation many changes have occurred in biography and history, and many discoveries have been made in biblical archaeology. There is enough new material to furnish an additional volume, which is now nearly finished, and which will be hailed with pleasure as the completion of this great work.

The New Testament, etc. Containing the Authorized Version and the New Revised Version arranged in Parallel Columns for Comparison and Reference. Philadelphia: Potter & Coates. In this "Comparative Edition," side by side on the same page are the "Old Version," as it is now called, and the revision. The

difference between the two can thus be seen at a glance.

The Problem of Religious Progress. By Daniel Dorchester, D.D. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. Timid souls who have feared lest Christianity should fail, and other timid souls who are afraid that Romanism in this country may grow into disastrous proportions, will do well to read this book and have their faith strengthened. More courageous souls will have their faith confirmed by its perusal. Its statistical exhibits are marvelous, not only as statements of historic facts, but as evidence of painstaking research on the part of the author.

The New Testament, etc. New York: Dodd, Mead & Co. In this edition we have the authorized version of 1611 and the Anglo-American revision of 1881 "arranged on opposite and corresponding pages." A glance from one page to the opposite can easily disclose the difference or similarity between the version and the revision. It will be found very convenient and useful.

A Critical and Exegetical Commentary on the Book of Exodus. With a New Translation. By James G. Murphy, D.D., T.C.D. New York: I. K. Funk & Co. Dr. Murphy's Commentaries have been before the public long enough to give him a reputation for scholarship. This volume is a reprint of the English edition. It has an Introduction by the Rev. John Hall, D.D.

The Popular History of the Translation of the Holy Scriptures into the English Language. With Specimens of the Old English Versions. By Mrs. H. C. Conant. This work, originally published in 1856, and again in 1859, has now been carefully revised by the Rev. T. J. Conant, D.D., and the history brought down to the present time. It will be found a valuable help to the historical understanding of the new revision.

Leila; or, The Siege of Grenada. The Coming Race; or, The New Utopia. By Edward Bulwer, (Lord Lytton.) New York: J. K. Funk & Co. Two of Bulwer's novels in one volume. Those who admire this author may as well read him in this form as in any other.

Byrne Ransom's Building. By Hiles C. Pardoe. Three Illustrations. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. A beautiful and instructive story of character-building, well devised and well written. Let it go into our Sunday-school libraries.

The Hereafter of Sin: What it will be; with Answers to certain Questions and Objections. By Rev. John W. Haley, M.A., author of "Alleged Discrepancies of the Bible." Andover: Warren F. Draper. This is a candid, serious discussion of a most solemn and momentous theme. The author finds the everlasting punishment of the wicked in the Bible, not as an arbitrary and tyrannical infliction, but "as the natural result, the legitimate fruit, of sin."

Beauty in Dress. By Miss Oakley: New York: Harper & Brothers. "How was she dressed?" is a question which, owing to our mind having the defect of masculinity, we have never been able to answer to the satisfaction of the ladies of our household. This book therefore is quite beyond our mental grasp. It pleads for harmony in color and style, and speaks encouragingly of economy. For that we like it.

Little Blue Jacket and Other Stories. By Miss M. A. Paull. New York: National Temperance Society. A volume containing six temperance stories, the title of the book being taken from that of the first story.

Through the Prison to the Throne. Illustrations of Life from the Biography of Joseph. By Rev. Joseph S. Van Dyke. New York: I. K. Funk & Co. From the life of Joseph are drawn practical and useful lessons for the lives of the present generation.

The Cedar Christian, and other Practical Papers and Personal Sketches. By Theodore L. Cuyler. It is nearly twenty years since the most of these papers were written and published, first in religious weeklies, and then in book form. They are now re-issued, and are still as fresh and lively as Dr. Cuyler himself.

Gerald: A Story of To-Day. By Emma Leslie. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. This is the sixth of the second series of Church History Stories. It portrays two extreme phases of spurious religious life; the one developed by a Romanizing ritualism, the other by "philosophy falsely so called."

The New Testament, etc. New York: Harper & Brothers. In this edition of the revised New Testament the suggestions of the American Committee are placed in foot notes, a great improvement on the English edition.

The Inquirer Directed to the Work of the Holy Spirit. By the Rev. Octavius Winslow, D.D. New York: Robert Carter & Brothers. This volume, like all the works of Dr. Winslow, is fraught with a spirit of devotion which commends it to every pious heart.

Thoughts on the Holy Gospels: How they Came to be in Manner and Form as they Are. By Francis W. Upham, LL.D. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. This is a thoughtful and valuable work. Dr. Upham maintains that the manner in which the various Gospels are presented to us is not the result of accident, but was a part of the design of the Great Author. All studious Sunday-school teachers would do well to have this book.

Franklin Square Library. New York: Harper & Brothers. No. 193. *A Ghostly Heritage.* By Alice O'Hanlon. Price, 20 cents. No. 194. *An Ocean Free Lance.* From a Privateersman's Log, 1812. By W. Clark Russel. Price, 20 cents. No. 195. *The Beautiful Wretch.* A Bright Story. By William Black. Price, 20 cents. No. 196. *To-Day in America.* Studies for the Old World and the New. By Joseph Hatton. Price, 20 cents. No. 197. *Ayala's Angel.* By Anthony Trollope. Price, 20 cents. No. 198. *The Neptune Vase.* By Virginia W. Johnson. Price, 20 cents.

The Correspondence of Prince Talleyrand and King Louis XVIII. New York: Harper & Brothers. A volume of hitherto unpublished correspondence of Prince Talleyrand and King Louis XVIII., during the Congress of Vienna, from the manuscripts preserved in the archives of the Minister of Foreign Affairs at Paris.

E. Steiger & Co., the famous and enterprising educational publishing house at 25 Park Place, New York, are about issuing the *Dictionary of Education and Instruction.* The book will consist of more than 300 pages, and will be sold at \$1 50.

Whisper Songs for October.

FIRST LESSON.

LITTLE hands should freely bring
Gifts of love to Christ the King;
For his life he freely gave
Little ones from death to save.

SECOND LESSON.

Lord, thy temple is a heart,
Free from sin in every part;
Make my heart a home for Thee,
From all evil thoughts set free.

THIRD LESSON.

Once an offering for sin,
Jesus died to make us clean,
All who come in his dear name
Pardon through his death may claim.

FOURTH LESSON.

Christ has come to be our Peace,
Let our praises never cease;
This my grateful song shall be,—
Christ has bought my life for me!

FIFTH LESSON.

May I choose the Master's way,
When I hear his voice obey;
Then the living Lord can come
To my heart, and find his home.

LESSONS FOR 1881.

Fourth Quarter.

Oct. 2.	Free Giving.....	Exod. 35. 25-35.
9.	The Tabernacle.....	Exod. 40. 1-16.
16.	The Burnt-Offering.....	Lev. 1. 1-14.
23.	The Peace-Offering.....	Lev. 7. 11-18.
30.	Nadab and Abihu.....	Lev. 10. 1-11.
Nov. 6.	THE DAY OF ATONEMENT.....	Lev. 16. 16-30.
13.	THE FEAST OF TABERNACLES.....	Lev. 23. 33-44.
20.	THE YEAR OF JUBILEE.....	Lev. 25. 8-17.
27.	THE SERPENT IN THE WILDERNESS.....	Num. 21. 1-9.
Dec. 4.	BALAAM.....	Num. 24. 10-19.
11.	LAST DAYS OF MOSES.....	Deut. 32. 44-52.
18.	FOURTH QUARTERLY REVIEW.	
25.	CHRISTMAS LESSON.....	Isa. 9. 6, 7.

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